

THE
MISSIONARY HERALD.

VOL. XX.

JULY, 1824.

No. 7.

BIOGRAPHY.

MEMOIR OF THE LATE CHARLES GRANT, ESQ., OF LONDON.

CHARLES GRANT, Esq., of London, England, one of the Foreign Corresponding Members of the American Board of Commissioners for Foreign Missions, closed a useful life on the 31st of October, 1823. The following brief memoir we insert from the London Missionary Chronicle of April last.

THIS very eminent and respectable individual was a native of North Britain, being born in the county of Inverness, in the year 1746. He received his education in the town of Elgin, for which he was indebted to the kindness of an uncle, having lost his father in his infancy. At the age of twenty-one he went to India in a military capacity, but on his arrival in that country he was taken into the service of Mr. Becher, a member of the Bengal Council, and continued there about three years.

In 1770 Mr. Grant returned to his native country, and married a Miss Frazier, with whom, her sister and mother, and a friend of the family, he re-embarked for India in 1772, having obtained the appointment of a writer on the Bengal Establishment. About this period he formed an acquaintance with the excellent missionary, C. F. Schwartz, with whom he afterwards corresponded, and to whose memory, at his suggestion, a monument was erected at Fort St. George by the Hon. East India Company.

Soon after Mr. G.'s arrival at Calcutta he was appointed Secretary to the Board of Trade, of which he was chosen to be a member in 1787. Within three years after this, however, the impaired health of his family obliged him to solicit permission to return to England, which Lord Cornwallis granted with regret, and not without expressing his sincere regard, and a high sense of his zealous and faithful services. Within four years after his return to England, (namely, in 1794,) he was chosen a Director of the East India Company, and in six years afterwards a representative in Parliament for his native county.

During Mr. G.'s residence in India, its spiritual interests were very near his heart.

In 1770 he subscribed 500 rupees to the erection of a new church for protestant worship at Calcutta, the old one having been destroyed by a hurricane many years before; and in 1787, when this church was placed under sequestration for the debts of the missionary, he advanced 10,000 rupees to redeem it, and placed it in trust for sacred purposes for ever. In England the same object still engaged his attention; and in 1797, he laid on the table of the Board of Directors, "Observations on the state of Society among the Asiatic subjects of Great Britain," which he had drawn up immediately on his return, with a view to procure leave for missionaries to be sent to India from this country; and he uniformly supported the same object while he lived.

In 1804 he was elected Deputy Chairman, and next year Chairman of the Court of Directors, to which office he was afterwards several times re-elected. In this situation he always contended against plans of conquest and aggrandizement, wishing to see our government in Hindostan founded on character and integrity, and supported by liberal and benevolent principles; in which respects he was a steady admirer of the course pursued by his friend and patron, Lord Cornwallis. He also suggested and supported the plan of a College at Haylebury, Herts, in order to fortify the minds of young men in the Christian faith, before they were exposed to the temptations of idolatry and the arts of Brahmins. Mr. Grant was also a zealous friend to education, and promoted the appropriation of a lack of rupees [100,000] annually to that object in Hindostan.

In 1807, on a motion in the House of Commons relative to the conduct of our Government towards the Poligars, "Mr.

Grant traced the *Vellore mutiny* to the wish of the Mohammedans for the return of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations, which tended to obliterate the fondly cherished distinctions of cast among the native soldiers. It certainly did not originate, (says the *Christian Observer*,) directly or remotely in the conduct of the missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been so often assailed."

Mr. Wilson, in his excellent funeral discourse for Mr. G. (to which we are indebted for several of these facts,) remarks, "This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded; a singular faculty of patient, impartial, and comprehensive investigation, an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labor exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character*.

"It was not, however, the possession, but the direction and the improvement of these endowments and qualifications; it was the use which he made of his powers and faculties; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted him, in the proper sense of the term, a Christian. He did not, indeed, learn this lesson easily, or at a small cost. At an early stage of his Indian career it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was in circumstances very unfavorable to religious instruction and improvement;—heathenism and false religion prevailing all around;—the partial intermixture of Christianity which existed possessing little of that divine religion beyond the name;—his situation ill allowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became his near connexion, and who was himself the friend and disciple of the

celebrated missionary Schwartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions; and it produced blessed fruit to the praise and glory of God. With regard to his efforts to serve religion, and especially to promote the cause of Christianity among our native subjects in the East—when we consider the extensiveness of the work, and the powerful obstacles by which it was opposed, it is surprising how much he was the means of effecting. The results, indeed, of his labors did not fully appear during his residence in India; and even yet we may trust that they await a further and a progressive development. Humanly speaking, however, he may be said to have laid the foundation of much, if not all of the moral and religious good that has been accomplished in India during the last thirty-five years."

Thus Mr. Grant continued to his seventy-eighth year, walking with God, as Enoch walked, in the way of holy obedience; his path "growing progressively brighter as he proceeded; till at length all seemed ripe for the perfect day."

"And it pleased God that *that day* broke unawares. During his whole life, he had risen to the full measure of the demands of his station. The spring of all his influence, as I have already remarked, was the actual discharge, in the very best manner, of the duties and functions assigned to him. He was ever 'diligent in business, servent in spirit, serving the Lord.' And in this honorable position he stood, when the last messenger arrested him as in a moment, (Oct. 31, 1823.) In the midst of his labors, with a heart full of zeal for the diffusion of the knowledge of Christ, with his lips uttering sentiments relative to his favorite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord. 'Mark the perfect man, and behold the upright; for the end of that man is peace!'"

Mr. Grant being one of the Vice-Presidents of the British and Foreign Bible Society, and of the Church Missionary Society, the Committees of both these Societies, on hearing the painful news of his decease, passed, at their next meeting, Resolutions expressive of the high esteem in which they held his services and character; and we shall close this brief Memoir with a short extract from each.

"With feelings of the deepest interest, the Committee have listened to the melancholy intelligence of the death of Charles Grant, Esq., one of the Vice-Presidents of this Society;—and while they desire to ex-

press their heart felt sympathy with his afflicted family, they feel it incumbent on them to record their sense of the eminent services he was enabled to render, not only to this Society, but to the cause of religion throughout the world. In this cause, during the long period of half a century, he labored with unwearied zeal; and his active and persevering exertions, proceeding from Christian principle, and directed by talents of the highest order, and by a judgment singularly enlightened, profound, and penetrating, were productive of the most beneficial effects. Closely connected, as he was from early life, with British India, its spiritual interests lay peculiarly near his heart, and his efforts to promote them only ceased at the moment when he was called to his eternal reward. It pleased Divine Providence to honor him with numerous opportunities of extensive usefulness in that

quarter of the globe; and those opportunities he both eagerly embraced, and successfully improved. In particular, he was greatly instrumental in promoting and protecting those beneficent institutions for the diffusion of the Holy Scriptures, which sprang up in India itself, and which have so copiously enriched our Asiatic dominions with the treasure of divine truth."

The Committee of the Church Missionary Society, after a similar token of respect, close with the following interesting anecdote, which we hope may prove prophetic. "Even in the last evening which he (Mr. G.) spent on earth, he mingled his thankful contemplation of the light actually spreading in the East, with the hope that his children would be permitted to behold the fulness of that day, of which he had lived to enjoy the dawn."

American Board of Foreign Missions.

BOMBAY MISSION.

EXTRACTS FROM THE JOURNAL OF MR. GRAVES.

(Continued from p. 179.)

Dec. 6, 1822. During the day I had considerable encouragement from some women who seemed almost ready to receive the Gospel. But as soon as they became fully assured of the necessity of their renouncing idols altogether, they seemed to lose at once all anxiety to hear. One such woman is the mother of the one who was killed in Worley by the fall of a coacoa-nut tree in the storm. I learned from the afflicted mother that her daughter, but a few minutes before she was cut off, had spoken in a trifling manner of death.

Conversation with a Catholic Priest.

7. Removed to the Catholic part of the village. The man at the house where I had engaged to stay, began to mention some objections to my lodging in his porch, when I immediately asked and obtained a place in the porch of his neighbor, and removed my things forthwith. The latter place proved to be almost opposite the house in which the Versava priest had taken lodgings; for he officiates for this people also. When I began religious exercises, he came and stood without. I invited him in, when he came and took a seat that was furnished him. Having remarked that he did not come to *hear me*, he, with the rest, sat, while I knelt and

attended prayer. He then inquired whether I had the form of that prayer, or whether it was extemporaneous. Having told him that I made use of no form of prayer, he made some other remarks against the loudness with which I prayed; for I had previously told him that neither I nor his people could hear his exercises, and he had said it was not necessary they should. Without making any apology, for I had only spoken so as to be audible to the people, I proceeded to read the third chapter of John, and to address them. He afterwards said that he did not object to any thing I had said as to the nature and fruits of regeneration, and being born of the Spirit of God, only that without water baptism none could be saved;—and that if I persisted in directing the people not to attend mass, he should give orders that his people should not hear me. I told him I could not but say what the Bible said respecting images, and when his people inquired respecting their worship, I generally told them what I thought of it; but that it was not my practice to introduce the subject of their worship directly, and if ever I had done so, it was not, as he said, out of hatred to the church, but out of friendship to the Scriptures, and regard for the well being of the people.

Ignorance of letters among the Fisher Cast.

10. Spoke the word to many in the Mahratta village as well as in that of the Catholics. There is one Mahratta school here, which I visited, and in which I published the Gospel to the teachers and those

who came in, and left tracts. There were about a dozen scholars;—not one fisherman's child. Such is the case at Versava; there is a Mahratta school there for a few of the higher casts, but not a soul of all the large fishing town knows how to read. I try to induce the people every where to have their children taught.

There is no Portuguese school in Versava, and but one in this village. The teacher scarcely seems to explain any thing. The boys and a half cast girl from the fort are taught to write Portuguese, with pen and ink, on boards, and also to read printed Portuguese. But as they understand almost nothing of that language, the worst principles are taught them in very low Mahratta, written out in the Roman character. They are also taught to sing by note and word. When they are dismissed at noon and night, they all proceed two and two, singing as they march to a neighboring cross before which they kneel, and say, all of them in the most trifling manner, a short prayer.

Singular Mortality.

11. Came to Arengul, a small village of Hindoos, containing about twenty houses. Here is a large arched church of the Catholics, divested of its imagery, which has been removed to the new church at Mur; for there is but one Catholic family in this place. Having been told that the Catholic inhabitants of this place had died off, I inquired of a Catholic passenger what had become of all his people, that used to frequent the great church. He replied they are all dead. Did they not remove somewhere? "Not that I know." There have been as great a diminution of the Mahratta people also; for they say that formerly there were 700 houses belonging to their present cast, besides many of all other casts, especially of Fishermen, of whom there are now none. About 30 persons were present in the evening, and were quite attentive to the first publication of the Gospel; for none of our number had visited the place before. They have no school, but several read, and also teach their children. I was blessed with great freedom in addressing the Gospel to them.

16. Went to the Hindoo village called Charcope. Here a head man and an elder, so called, reside; but the former was absent, and I found none who could read, or were willing to take tracts. I however addressed great numbers of them; many women also heard. I spent the principal part of the day among them.

In the evening I held a meeting in Malowny at the Hindoo head man's house: there were perhaps a hundred present, and as I had made a particular request, that,

if they had any thing to say, they would wait till the exercises were over, and then say it, very little was said during the whole time, and but very few withdrew till dismissed. I preached from 2 Cor. 5:20, and was blessed with particular freedom in speaking. I felt that I had great occasion to give thanks for the privilege of speaking in the name of Christ, whether the people hear or forbear.

17. Went to the village of Ratwuly and addressed as many of the people as could be collected, and gave away one copy of the ten commandments in four languages. Then went to the next village of Catholics, where perhaps 40 persons collected. I addressed them on the principal doctrines and duties of Christianity, and prayed with them. In the afternoon, returning, I conversed with several in the town, especially Fishermen. I had the preceding evening requested that, if any were resolved on complying with my entreaties, they would come to my lodgings the next day, and inform me. One man came with two others, and said that he and several more were fully convinced of the folly of idolatry, and resolved to forsake it for the worship of the true God; but they did not see the propriety of their receiving Christ. I told him it was because they did not see their own sinfulness, and the holiness of the living God; otherwise they would see the necessity of a Savior and Sanctifier. While I conversed, the old man seemed considerably affected, and his eyes were moistened with tears.

I offered to stay, contrary to my first intention, and address them another evening; but on consulting the head man and some others, they said they wished me to proceed to Munory, and address the people there, for they wished to see what they would say. The people of the two places are much connected. Accordingly, after warning them of some of Satan's devices, I proceeded to Munory to lodge. In the evening about 200 were present and tolerably attentive, while, after addressing them in a general manner, I read the 1st chapter of Genesis, and gave them a more particular account of the fallen state of man, and of the way of salvation.

Between the 17th and the 27th Mr. Graves preached every day in one village or another, to audiences composed generally of from 100 to 300 hearers.

27. Came to Cotun, where is a Catholic church and priest, and many Hindoos. I went through the village to all the headmen, (four,) and was not likely to find a place that would accommodate the people. At last one fisherman, a Catholic and headman, consented that I should hold a meet-

ing in his house, provided that I would not sleep there. Accordingly I made an appointment, expecting to sleep in the street; but a Mussulman kindly took me under his roof. After addressing the people at the house of the Catholic, I came to the Mussulman's, where I addressed several Mahratta people till a late hour.

At this place I had the most striking evidence of the fear of the people respecting our books and schools and teaching, lest there should be some secret scheme to re-act the part of the Portuguese; for all the Catholics, high and low, on this coast, were made such from Hindoos about four generations since;—and that in many instances by means of force.

Catholic Preaching.

Lord's day, 29. In the morning, at Donguree, the priest called on me, and conversed with a great degree of levity. After he had gone to the church, he sent an express request that I would come; so, taking my bible, I went. After kneeling a moment, he seated himself in an arm-chair brought for the purpose, (the pulpit not being prepared,) and addressed the people as if Christ had actually been born again, four days before. He also repeated the four first commandments, entirely omitting the second, as it is the catechisms; after which he said mass. Four or five wax candles were burning, and a little stool was placed near the people with an ivory child on it, and two candles. Some of them, with the profoundest awe, knelt, and kissing the toes, touched their foreheads to the head of the image.

After mass I requested the priest to invite the people to stay and hear me, promising not to say much besides reading the sacred scriptures; but he said he was forbidden. Some of the people, however, tarried, and he did the same, while I read part of the third chapter of the Gospel of John. Probably 150 attended mass.

30. A poor old man, who was blind, said that his blindness was the pleasure of the virgin Mary, the Mother; on which I reproved him, and reasoned with him. He said, We first worship the Mother of God, and then, Jesus Christ.

Interview with another Priest.

31. Towards evening came to Bhainder. Lodged at the Mahratta headman's. Some of the Catholics said they should not attend my meeting, for the priest would fine them if they did. I then called on him at the Portuguese Church. He said, "Why should he fine the people?" yet observed that he could not permit them to hear my instructions. Preceding customs

would not permit him to do so. He mentioned the name of John Huss, and said that his books were ordered to be burnt; intimating that such like books *should* be burnt. He, however, invited me to stay and lodge with him; but as I had made an appointment in the Mahratta part of the village, and my things were there, I excused myself. I inquired of him why he did not read, at Donguree, the last Sabbath, that part of the ten commandments which respected images. He frankly confessed that he could not promulgate the second commandment, for fear that the people would think it was violated in their churches. After the exercises of the evening were commenced, several Catholics passed, and stopping a few moments, said they must go;—they were Christians, and why should they hear Antichrist, for such I was.

LETTER FROM MR. GRAVES.

THE following paragraph is extracted from a letter of Mr. Graves, of recent date, addressed to E. A. Newton, Esq., of Calcutta, and kindly forwarded to us by him.

Mahim, Jan. 13, 1824.

IN our mission we have no special news. The influence of the Gospel on the minds of the natives generally is increasing, but we cannot speak of special convictions, or conversions. The attendance at the chapel is, I am told, increasing; and so are the numbers in many of our schools. We have recently made accommodation for the printing office at one corner of our chapel. The health of all the members of our mission, though in some instances not perfect, is as good as usual.

MISSION IN CEYLON.

GENERAL VIEW OF THE STATION AT OODOOVILLE.

WE shall not have room in our present number for all the extracts which we wish to insert from the remaining part of the Journal of the Rev. Miron Winslow, which we have on hand. We therefore pass over, for the present, the part which intervenes between the date of our last extracts and the 7th of July, 1823, for the sake of inserting a general view of the station at Oodooville, which was given at the last mentioned date.

Buildings at Oodooville.

The buildings remain in much the same state as last year. The front of the old

church has been repaired a little, to prevent its going further to decay. A bungalow has been built for the use of the boys of the Boarding school, and the dwelling house has been partly tiled. The buildings are, therefore, a small but convenient dwelling house,—a low stone building for kitchen and store rooms,—a good bungalow for the family of a native preacher,—a bungalow for the boys to sleep in,—a large bungalow which answers for preaching on the Sabbath, and a school during the week,—and the walls of an old brick church, which is capable of being made with little comparative expense a convenient place for the worship of God; but which, though we dwell in a *decent*, if not in a “*ceiled house*,” “*lieth waste*.”

Native free Schools.

The number of native free schools now attached to this station is *nine*;—three new ones having been formed, and are given up to Dr. Scudder. They are all superintended by Solomon, a native member of the church, who spends his time in visiting them. The children generally make pleasing progress. There is, however, a great deficiency, for want of the necessary school books, and the principal benefit to be at present calculated upon from these schools, is the raising up of a *reading population*; an object, however, in itself of vast magnitude. We have as yet been able to do less for the instruction of females here, than at either of the other stations, there being only fifteen girls in all the schools. One circumstance connected with them is encouraging:—two of the girls are from one of the highest families around us, and their example will no doubt eventually be more or less followed.

Boarding School.

There are now connected with our family 32 boys and 8 girls, to all of whom, except five, we have given assigned names. We have no reason to be particularly dissatisfied with any under our care. They are generally obedient and make good proficiency in study. To facilitate their progress in studying English we have lately brought them more under our immediate inspection, by having them study in our verandah, under monitors, while Mrs. Winslow spends most of the forenoon with them. The older boys likewise write essays and declaim weekly in Tamul or English. The outline of a day with them is as follows. They rise at the ringing of the first bell at five o'clock, and prepare to take their food;—eat,—go to the school bungalow,—at seven attend prayers,—and then study English in the verandah until

half past eleven. They take their dinner at one o'clock,—go to school at two,—study Tamul till five,—and are dismissed with prayers. They then play or work till supper at seven,—after which all assemble in the verandah to attend family prayers in Tamul, and to hear such remarks or exhortations as their conduct or circumstances may require. The older boys study in the evening; but the younger go immediately to bed after prayers. Their meals are all taken in common; one of the older boys asking a blessing. They receive daily from a pound to a pound and a half of rice, with vegetables, fish or eggs, and a small quantity of cocoanut for curry, or, instead of the latter, on the Sabbath, a little dry fish with some fruit;—generally three or four plantains each. They eat rice and curry twice a day, noon and night, and congee, or rice and buttermilk, in the morning. Their clothes, (generally only a strip of cotton from one yard to two and a half in length, and about one yard in breadth,) are exchanged every Saturday evening, after they have bathed, that they may be clean on the Sabbath; and, though it may appear singular to those accustomed to see every part of the body covered, they now appear to us, when they have a clean cloth girt round the waist, so as to hang down nearly to their feet, and especially when, (as the largest do occasionally,) they add a light muslin cloth, thrown loosely over their shoulders, they appear not only decent, but neat and well dressed. Indeed, were it the place to make the remark, a native of good figure, with such a dress, and added to it two or three pair of gold ear-rings in each ear, a cashmere shawl, formed into a kind of turban, on his head, and a pair of sandals on his feet; appears not only more *comfortable* in this hot climate, but even more *respectable*, and, if any please, more *elegant*, than the same native in a European dress. The girls, in addition to a cloth larger in proportion to their size than the boys wear, have also a kind of loose jacket, or coarse short-gown. This is almost wholly confined to the girls in our families, as the women in this district seldom wear any thing on the upper part of the body, except that the more respectable cover themselves with a large loose cloth over their shoulders. With the help of this, however, which is often very large and fine, they contrive to cover themselves; so as to make a much more modest appearance, than many ladies of fashion in England and America.

To return to the school;—it would be matter of the greatest thankfulness could it be added, that some of the children appear to have received the truth as it is in Jesus; but, though many have at different times been serious, and under apparent

conviction, there is no one who now gives evidence of a change of heart. This is our grief, and should no doubt be our humiliation; but we do with some faith endeavor to commend these subjects of Christian charity and Christian prayers to the God of all grace; and we hope they will never be forgotten in the supplications of those, who contribute to their support.

Congregations and Preaching.

Our congregations at the station on the Sabbath mornings have been much better the last year, than at any time previous; consisting usually of from 250 to 300 persons, of whom 50 are adults, and the remainder children from the schools. Among the former are always some women, but the number is small. Only eight or ten are regular hearers. At the different school bungalows the congregations have varied, but have generally been encouraging, and sometimes rather large. At the court bungalow in Mallagum there have been pretty uniformly about 20, and sometimes 30; many of them respectable men and constant hearers. The manner of spending the Sabbath, as to preaching &c., is as follows. Sabbath school from seven to nine o'clock,—then preaching until half past ten,—after which a second service, or a kind of conference, in our verandah, until twelve. Preaching in the neighboring school bungalows in the afternoon,—and attending to the Sabbath and other Christian lessons of the boys and servants through the evening. In all these branches Maleappa is a very useful assistant, and is particularly acceptable as a preacher. Since we received a small supply of printed tracts in March, we have distributed about 1,400, and might easily have given away, profitably, many more, had they been in hand.

Effects of Preaching.

Had we that evidence which God is sometimes pleased to give, that the word has been preached with the Holy Ghost and with power, we should greatly rejoice; we should be "exceedingly joyful in all our tribulations." But though this is not the case, we have still occasion to be thankful for a degree of evidence, that the truths made known have been the wisdom of God and the power of God, unto salvation. Three, since the last journal was sent, have, as we hope, passed from death unto life; and a few others have been more or less under serious impressions. Of the former two have just joined the church, and the other is a candidate for admission. She is a low cast woman, probably between

40 and 50 years of age, and possessed of considerable information for a woman in her circumstances. She has for many months appeared very tender on religious subjects, is a constant hearer, and seldom hears without weeping. She is still ignorant, but appears to make progress in divine things, and will, we hope, ere long be united with the professed followers of Christ. Of the latter class,—those on whom the truth appears to have made at least a temporary impression,—one is a neighbor of ours, and the principal proprietor of a small temple. On our first coming to Oodooville he appeared much opposed to Christianity, and seldom came near us. When the cholera was prevalent last year, he and his family were taken; but most of them recovered by the use of medicine received from us. Afterwards he had the dysentery, and was brought so low as to require medicine daily. The attention which he received at this time seemed to make a very favorable impression on his mind; and he not long afterwards became pretty constant in coming to hear preaching on the Sabbath, and sometimes attended the church meeting. He is now frequently in at family prayers in the evening. The most we can say of him is, that his mind appears somewhat awake to divine things; but it may soon settle down into stupidity or opposition. Another is that of a brahmin frequently mentioned in my journal, who had the cholera. He, for a time, appeared to be under deep impressions, often expressed his entire conviction of the truth of Christianity, and seemed almost persuaded to renounce his idols, and take up the cross. Of late, however, he has been much occupied in idolatrous ceremonies, and, it is to be feared, has hardened his heart against the truth. The result, in these and all other cases, however trying to us, we desire cheerfully to submit to Him "who is wonderful in counsel, and excellent in working." We are sinful; but,—O unspeakable grace!—he passeth by our iniquities, that we may teach transgressors his ways, and that sinners may be converted unto him.

Communicants.

The native members at this station are nine in number;—Maleappa and his wife, Solomon and his wife, Katherman and his wife, James, Chellache and Vaylache. George Koch, who joined the church at Panditeripo, is also present with us; so that the whole number of communicants, including ourselves, is twelve:—a little flock, but we may remember who it was that said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

On the whole we have never had more occasion to humble ourselves, and never more occasion to speak of the loving-kindness of God. Through the year we have generally been favored with comparative health, our daily wants have been supplied, and we have seen the word of God taking some root among the poor people around us. Though the time should be far distant, when the great harvest shall be gathered in, *it will come*; and "both they who sow, (whether personally or by means of those whom they send and support,) and they who reap, shall rejoice together." For this may constant prayer arise "to Him who is able to do abundantly, above all that we ask, or think." To him be glory, both now and forever.

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

March 10, 1823. Mr. Bingham attended the funeral of a man belonging to Krimakoo. The chiefs and people are becoming more and more desirous to adopt the custom of burying their dead in a decent manner. The former custom was to bury them secretly, in the night.

30. By particular request of the king, Mr. Bingham preached at WYTEETE, in the morning on the character of Cain and Abel, and in the afternoon, at the funeral of a chief, on the resurrection of Lazarus. The king and principal chiefs attended; and a much larger congregation assembled than we have before been allowed to address in the Islands. As no house in the place would accommodate one fourth part of the number, Mr. Bingham, with the consent of the king, took his station under the shade of the large *kou* trees, and the multitude, not less, probably, than 2,000 in number, great and small, gathered around him to hear the wonderful doctrine of the resurrection of the dead, and to be urged to prepare for that great day, by obtaining the favor of a gracious and almighty Savior.

April 19. Third anniversary of the lauding of the mission at Woahoo.—We are happy to record that, although a year ago the king, contrary to our wishes, celebrated an impious feast on the Sabbath, in commemoration of the death of his father, yet since that time he has publicly acknowledged the Sabbath as a divine institution, and to some extent required its observance.

Political Celebration.

23. Messrs. Bingham and Ellis in company waited on the king, and proposed to

him to have public worship on the day of the national feast, for which preparation is now making. We have long wished to make this annual celebration an occasion of communicating important instruction respecting the demolition of idolatry and the establishment of a Christian system in its stead. The king readily consented to our proposal.

24. This day has been distinguished by the annual festival commemorating the death of the late king and the accession of the present king to the throne. At 11 o'clock the church was filled, and many hundreds collected who could not enter. Most of the principal rulers in the nation except Cox and Adams were present. Mr. Bingham addressed the throne of grace, and Mr. Ellis preached a *Jubilee Sermon*. After the public service the king and chiefs returned to the village. Mr. Ellis and Mr. Bingham, with their wives, and Mr. Loomis, by request of the king, followed, and partook of the dinner. The king was seated at one end of the table, one hundred feet long, and Mr. Jones at the other, and a large number of chiefs, masters of vessels in port, residents &c. participated in the dinner, served up much after the manner of civilized nations. The great Giver of all mercies was acknowledged on the occasion. Probably 5,000 natives were spectators of the scene. The table was spread under a *ranai* (shed) built for the purpose, 100 feet long and 40 feet wide, open on all sides, having a covering nearly horizontal, made of poles, rushes, &c., and lined with canvass. The king's guards, armed with muskets, and dressed in uniform, who had attended him to and from the church, surrounded the *ranai*. A display was made as usual on such occasions of their fine feather tippets and splendid war cloaks. In the midst of the dinner the young princess, Naheanah-anah, was brought in great pomp upon a four wheel carriage, curiously decorated, drawn by her friends, and attended with lofty *kahiles** of imposing appearance. As the carriage came near the head of the table, the king rose, and lent his hand to draw it;—then directed his sister to get upon his back, and thus she was introduced to the whole company, by the king, as his sister, the daugh-

* The *kahile* is composed of a slender rod, from three to thirty feet in length,—the lower part, or handle, generally neatly ornamented with rings of polished ivory or tortoise shell, and about one third or one half the length set with beautiful feathers, black, yellow, scarlet, grey or white. The feathers of the largest are set upon numerous artificial branches diverging from the rod. Being at equal distances from the rod, and contiguous to each other, they assume the form of a cylinder from 12 to 20 inches in diameter, and from 6 to 10 feet in length. Just below the cylindrical part, yellow feathers, set on net work in the form of the mouth of a trumpet, add much to the gracefulness of the figure. A considerable number and variety of these *kahiles* are used on public occasions.

ter of Tamahamaha, and seated by the side of Kouekaoola, and much caressed by the king's guests. Thus are the favorites of royal blood honored. The wives of the king were richly dressed. Kamamaloo, in black satin, decorated richly with gold lace, neatly adjusted by her own hands, distinguished herself by superintending and ordering the table. But in the midst of all the parade, the peals of roaring cannon, and the social glass of wine, nothing could remove, from the countenances of the more intelligent and sober part of the rulers, the marks of their dissatisfaction on account of the king's excesses. His irregularities on the present occasion were no small check on the interest and happiness of the day. He left the table and retired to sleep.

26. The king now established in a large new house, which has been four months in building, lays a tax on the nation for dollars. The larger chiefs pay from 40 to 60, smaller chiefs 10, some of the foreigners, and even merchants, from 5 to 20 dollars. The king's servants about his person, even his cook and his little pipe lighter pay two dollars each.

The queen, receiving the tax to day, has undertaken to write a complete memorandum of the names of the persons paying, and the sums paid by each; but finding the labor too much to accomplish alone, she requested Mr. Ellis to assist her, and Mr. Bingham to copy the list. The tax will amount to \$5,000, at least. This is a national custom; nor is it the exclusive privilege of the king. His mother lately built a house, and collected of those that entered it about 800 dollars. A house built in the fort before our arrival, is said to have collected 2,000 dollars.

An interesting Sabbath.

Several of the next pages of the journal are occupied with an account of the arrival and welcome reception of the new missionaries by the ship *Thames*, the substance of which has been contained in our preceding numbers. The next Sabbath after their arrival was fixed upon for their formal admission into the mission church.

Lord's day, May 4. A day of special interest and congratulation in the islands. At nine o'clock the church was so filled with natives, that the mission family could hardly find a seat in the house. The king and principal chiefs were present. Mr. Ellis preached from that very elevated passage in the prophecy of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings,—that publisheth peace,—that bringeth good

tidings of good, that publisheth salvation,—that saith unto Zion, Thy God reigneth!" His design was to illustrate the benevolent design of the missionaries to seek the deliverance of the people from the bondage of sin and Satan; to make them acquainted with the way of salvation by Jesus Christ; and to lead them to adore the character, and rejoice in the holy government of the Lord Jehovah, and to obtain, by his favor, an inheritance among his saints. This he forcibly and affectionately assured them is the object of those who are come to reside among them as teachers, in opposition to any plans of emolument to themselves, or of injury to the nation. The king and several of the chiefs and chiefesses spent the interval of worship at the mission house and were made more fully acquainted with the design of the newly arrived teachers in forming a union with those longer established. The king took a lively interest in the object, and unsolicited expressed his full and cordial approbation. At 11 o'clock A. M. the church was filled again by foreigners and natives. Mr. Richards preached from the spirited words of Nehemiah to his enemies, "The God of heaven he will prosper us, therefore we his servants will arise and build;—but ye have no portion nor right nor memorial in Jerusalem:"—illustrating, particularly from the former part of the passage, the encouragements given us to engage in the work assigned us, the spirit and manner in which we ought to prosecute it, and the extent and certainty of the success, with which the faithful labors of the Lord's servants will be crowned.

After the sermon Mr. Bingham made an address on the union of the reinforcement with the pioneers of the mission, in which it was remarked, as one of the favorable circumstances under which the union takes place, that four and twenty chiefs and chiefesses, principal personages in the nation, besides the king, already engaged in learning, were ready to welcome with gladness the arrival of new teachers; and that none but those who hate the kingdom of Jesus would dispute their entrance into these open and whitening fields. They were called upon, therefore, to put in the sickle, for the harvest is ripe.

The constitution of the church was then read for the assent and subscription of those who had now come to pledge themselves anew, and the little Sandwich Island church consisting of 13 members now in the islands, received 15 in addition. Thus our number was at once more than doubled.

The number of 15, who were admitted to the church on this occasion, was exclusive of

one member of the mission family, who could not, for want of testimonials, which had been forgotten or mislaid, be formally admitted.

After a cordial welcome to the fellowship of the church and the reciprocal pledge of fidelity had been given to the new members, and Mr. and Mrs. Stewart had dedicated their infant child in the ordinance of baptism, the missionaries united in commemorating the death of the Savior. Two natives of Great Britain, seventeen of America, four of Taheite, and three of Owhyhee composed the number of communicants who were present on the occasion.

PALESTINE MISSION.

JOURNAL OF REV. PLINY FISK.

THE journal of Messrs. Fisk and King in Palestine, extracts from which were concluded in our number for April last continued the account of their labors and travels down to the 14th of July, 1823, at which time, it will be recollected, they had just arrived at Beyrout, on their way to mount Lebanon. The journal of Mr. Fisk from which the following extracts are taken commences from that period.

Visit to the Emir of Beshir.

As the missionaries contemplated residing for some time in the territory of the Emir Beshir, whom they had seen in Egypt, and as he had invited them to visit him after his return to his government, they thought proper to call on him immediately on their arrival at Lebanon.

July 16, 1823. We left Beyrout for the residence of the prince, near Der el Kamer. We set out, on asses, at six o'clock. For about two hours our road was nearly level, across the plain of Beyrout,—direction a little east of south. We passed a large grove of pines, which were planted to promote the healthiness of the place, and then extensive fields of mulberry trees, which are cultivated for the silk worm. Turning a little more easterly, we began to ascend the mountain, and continued ascending nearly three hours, which brought us to the summit of the first range of mount Lebanon. We descended in two hours to a small river, where we rested half an hour, and dined on bread and a watermelon. At half past one we resumed our journey, and at three reached the summit of the second range. A half hour more brought us to Der el Kamer, which is considered

as the capital town on the mountains. It is, I believe, the only place on mount Lebanon where either Turks or Jews live. It has a mosque, but I was told, only five or six Turkish inhabitants. There are also a few families of Jews. The population was estimated at three or four thousand men, capable of bearing arms. One hour's ride carried us from the town across the second valley, and up to the palace of the Emir; which stands on a projection of the third range of hills. Mount Lebanon is not, however, in its whole length regularly formed into different ranges of hills, and intervening valleys, as it seems to be in this place. It is rather a promiscuous jumble of rocky, precipitous hills, forming irregular basins and deep ravines. The direction of the hills and vallies between Beyrout and Der el Kamer is nearly north-east and south-west; and the streams find their way into the sea in the neighborhood of Tyre and Sidon. The residence of the Emir is called Btedin sometimes pronounced Ebtedin. His palace is a large building, or rather a collection of buildings, containing apartments for the Emir and his family and court, together with a guard of soldiers. He has also a private chapel and a domestic chaplain. He is descended from a mussulman family, who I believe trace their pedigree to Fatima, the daughter of Mohammed. They wear the green turban, which is allowed only to the descendants of Mohammed. I have however once been told that this family do not claim to be the descendants of the Prophet, but a kindred family, which were known as princes long before Mohammed's time. The present Emir is the first reigning prince who has professed the Christian religion, though some branches of the family have for a long time been Christian. I have not been able to ascertain with certainty whether the Emir Beshir is known as a Christian when among Turks or not. Some persons have told me that when among mussulmans, he performs the mussulman's ablutions and prayers, and goes to mosque. Others say that in such circumstances he avoids all religious rites, so that no one can discover whether he is Turk or Christian. Others again say that he makes himself known as a Christian wherever he goes. He certainly professes to be a Christian when at his palace and when among his own subjects. But, alas! it is equally certain that, neither as an individual nor as a magistrate, does he show any proper regard to the equitable and benevolent principles of the Gospel.

A room was assigned to Messrs. Fisk and King in the palace, and the next day, towards evening, they were politely received by the

Emir, who had been too much engaged in business to see them at an earlier hour. From him they obtained a firman for travelling throughout his dominions. In the evening they left the palace and returned to Beyrout, travelling all night to avoid the heat of the day.

18. Between six and seven o'clock we arrived at Beyrout. The mountains which we crossed are composed of rock with but little earth. Yet on the sides even of steep hills, the inhabitants have built walls and collected earth, so that you see a succession of wide stairs, rising like the seats of an amphitheatre. On these steps grow vines, and olive, fig and mulberry trees. Many spots are extremely fertile. The inhabitants have the appearance and manners of free, high spirited mountaineers.

The women in these parts wear an ornament of a different kind from any thing I ever saw elsewhere. It is of a conical form, and worn on the forehead. They call it *tantoor*. The tantours are generally of silver, though sometimes of wood or leather. Each tantoor is about a foot long and three or four inches in diameter at the base, and half that at the top. The silver ones descend from generation to generation, and are highly esteemed. They are sometimes worn by females whose dress and employments indicate great poverty. The tantoor is usually covered by a veil, nearly as large as a sheet, which covers almost the whole body. This is drawn over the face, or removed from it, at pleasure. The country which we passed through is inhabited by a mixed population of Christians and Druses. Der el Kamer is at about an equal distance from Beyrout and Sidon; south-east of the former, and north-east of the latter.

At Beyrout Messrs. Fisk and King sold 20 copies of the scriptures, and distributed gratuitously 13 bibles and 170 tracts. On the 19th of July Messrs. Fisk and King went to visit the Rev. Lewis Way at Antoor, five hours distant from Beyrout, where Mr. Fisk took up his summer residence. Mr. King left him on the 22d to reside at Der el Kamer.

JOURNAL OF MR. KING AT DER EL KAMER.

At Der el Kamer Mr. King took up his residence for the summer season in the family of an Arab called Yoosof Doomanee, whose son, a young man of about 20, was his instructor in Arabic. We shall make some extracts from his journal, which was written during this period.

July, 31, 1823. One of the women in the family asked me if I believed in the Pope. I replied, No. She then asked several questions in regard to my sentiments, which I answered frankly. Mr. D., with whom I reside, calls himself a Roman Catholic, and I thought that I might perhaps get his ill will, and that of his family, by this early avowal of my belief in regard to the Romish Church; but I must speak for Christ and for the truth, though all men should hate me.

Conversation with a company of Women.

Aug. 7. Went to church to witness the baptism of a child. After I had returned to my lodgings, a large company of women came from the church, and sat down in the room where I was with the family of Doomanee. I arose to leave the room, supposing that this would be expected of me as a matter of course; but, contrary to what they told me was custom, and contrary to my expectations, they laid aside their veils, and I was requested to sit down with them. On taking my seat I observed to them, that I supposed the etiquette of their place demanded that they should not sit unveiled before a stranger. One of them replied, "True, this is a thing unknown before in this place among respectable Arabs, but when we saw you in the church to day, it was said by one of our number, that you are a better man than our curate, and that it was a great treasure to have you in this place:—it is for this reason that we have no fear of you, have laid aside our veils, and treat you as a friend."

After a few moments, I took the New Testament and read to them out of the third chapter of John, with regard to regeneration, and endeavored to explain to them the meaning of baptism. All listened attentively, and after a while one of the women said to the others, "I wish this man were our curate." Then, turning to me, said, "Will you not change your dress, and become our curate?"—I replied, "Were I your curate I could say nothing better to you than this;—Love Jesus Christ with all your heart,—trust in him for salvation,—confess your sins before God,—live a life of prayer,—and do good to others." All were silent, and in this manner I addressed them for some time.

Discussions respecting the Ten Commandments.

Lord's day, 10. Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, as divided into lessons for each day in the week, and intermixed with prayers to God and

Christ, and the virgin Mary, and followed by the Canons of the church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner;—"The ten commandments, according as God wrote them upon two tables of stone, and handed down to us, the Church." One would expect, of course to find them as given to Moses; but the *second* commandment is entirely left out, and the tenth is divided into *two*, so as to make out the number *ten*. The fourth also says observe the first day, *and the feast days*.

Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read; and observed that these were not the ten commandments delivered to Moses;—that there was another. He seemed angry and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, in the earth beneath, &c." I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My Instructor replied "if these are the commands of the *church*, they are the commands of God." This I denied; and told him how one Pope had said one thing, and the succeeding Pope, another, in direct contradiction to it; and asked him if he thought both were from God? "No," said I, "God never acts in this manner. It is man,—*erring man*."

19. My teacher would not believe that the Priests had kept back the second command, viz. "Thou shalt not make unto thee any graven image &c.," and said he would bring a Jew to see me, and ask him whether that command was in the Jewish books. "Bring him," said I, for every Jew knows that this is the second command given by God to Moses." He had in the morning read this in my Arabic Bible, but, as it was printed in England, he doubted its authenticity. After a long discussion he sent for a Bible, that he said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he, to his astonishment, found that I had told him the truth.

The mother of his spouse asked me why I did not make the sign of the cross? "Because," said I, that is nothing; Jesus

Christ never told his disciples to make the sign of the cross, but to take up their cross and follow him; and if you will attempt to follow Christ, according to the Gospel, you will find what the cross is. If you have not the Holy Spirit in your heart, teaching you to deny all ungodliness and worldly lusts, you may make the sign of the cross every moment of your life, and then go to hell!"

My Instructor said; "You have reason;—I have reason;—every man has reason;—let every man believe according to that, and follow that." "Human reason, replied I, is in the dark;—you are in the dark;—your priests are in the dark;—and this book, (taking up the Bible,) is the only sun which can dispel the darkness. Here is light; we must believe and act according to this rule, or there is no light in us." All exclaimed, "He is right; that is truth."

After three or four hours conversation of this kind I retired to rest, but my feelings had been so much engaged that I could not sleep.

22. My teacher observed that he thought I was right in many things and the church here wrong;—"and, said he, if you see any thing wrong, you ought not to hold your peace, but to say so." "Will you not be offended, said I, if I tell you the truth?" "No; replied he, I wish it." "Well, then, said I, I fear that you do not know what it is to be a new creature, —to be a true christian. You profess to be a Christian;—many profess to be Christians, who are not, but are the children of Satan!" He seemed to be a little affected, and I went on, explaining to him, as well as my knowledge of Arabic would permit, the way of salvation. He replied, "I hope by and by to know what this is when you know Arabic a little better." "Read the word of God, said I, and you will know."

Discussions respecting the Virgin Mary.

30. An Arab from W. dined with us, and in conversation he asked me, if I did not believe that the virgin Mary was a spotless being born without sin. "No;"—said I,—*"she was a sinner, and had need of the merits of her son, in order to be saved."* This, he said, could not be. "You think," continued I, "to honor Jesus Christ by giving glory to the virgin Mary, and to the saints, who were poor sinners, saved by his blood;—but you do not honor him, you dishonor him. You take not him alone for your Mediator. God will judge you, and the great day of decision is hastening on. If you wish to honor God and his Son Jesus Christ, you must act according to the rules laid down

in the Gospel, and not according to books written by erring men, nor according to the fancies of your own heads. Jesus Christ is all in all; and if you worship any other, you may say you are a Christian, but you are not. In heaven all the angels sing glory to the Son of God; and if ever you go there, you must sing glory to his name alone." "Do they not sing glory, said the Arab, to the virgin Mary also?" "No, should a single angel dare in heaven to sing glory to the virgin Mary, he would instantly be thrust down to hell! Such a song was never heard there since the angels of God existed!" At this all stared at me with a kind of wonder, and the conversation ceased.

Sept. 4. In the evening the principal priest of the village called on Mr. King, and introduced a discussion by inquiring whether the mother of Jesus had any children subsequently to his birth. To this question Mr. King replied by showing some reasons which in his view rendered it probable that she had.

"God forbid,"—said the Priest in a rage,—"God forbid," "God pardon us;" "God pardon us;"—and left the room in anger. I immediately followed him to the room, where he had gone and sat down with the family. He was talking about me in a great rage, but I did not mind that; I went and took my seat close by his side. My instructor, fearing that we should have a quarrel, begged me not to go, but I persisted and went. As I sat down by him he turned his face from me, as if I were a miscreant,—a person to be despised by all men. I said mildly, "Aboona, I wish to say one thing;—we profess to be disciples of Christ,—his followers; and it does not become us to speak with anger. Christ was humble; and when men opposed him he did not fall into a passion." "True,"—said the Priest, lowering his voice and turning towards me. I continued,—"I believe in Jesus Christ; and he is all in all to my soul. If I in sincerity believe in him, am I not a Christian?" "Yes" said he.—"Now, said I, 'By this shall all men know that ye are my disciples, if we have love one to another.' Here are mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world, that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened;—I do not wish to remain in the dark and go to destruction."

While I said this, the eyes of all were fastened on us, and the whole house was silent. The Padre seemed confused and

ashamed, and secretly convinced that I was right; and said, "What you say is true." I then proceeded, "I have one question to ask you, Aboona, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach, *him* or *his mother*? What *did* they preach? Jesus Christ and him crucified. Salvation alone through his blood and intercession. Not one word about the virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No;—Jesus Christ is all in all. He was such to the Disciples of Christ;—he is such I trust to my own soul;—and he must be such to every Christian. All present listened attentively, and he replied, with calmness, "When you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night and returned to my room. Sitting down with my instructor, I said to him, "Was it well that I went to the Priest?" He replied, "O, Mr. King, there is no man like unto thee;—I never saw a man like unto thee."

Notwithstanding Mr. King's plainness in bearing testimony against the errors of those with whom he resided, they appear to have acquired a strong attachment towards him. In consequence of letters from Mr. Fisk and Mr. Jowett, requesting him to come to them at Autoora, he left Der el Kamer on the 22d of September last.

A little before I left, the family appeared very sorrowful, and some of them wept. The mother wept much; and a priest with whom I had often conversed, came in, and wept like a child. I improved this occasion by telling him of his duty as a shepherd, and spoke to him of the great day of account, and the responsibility that rested upon him, and his duty to search the scriptures. The family I exhorted to prepare for death, and the awful scenes of eternity, which are approaching; and to love the Lord Jesus Christ, to read the word of God, and to be careful to keep all his commandments.

It was truly an interesting scene; and I was surprised to see the feeling exhibited by the Arabs on my departure. As I left the house they loaded me with blessings, and, as I passed through the street, many commended me to the care and protection of the Lord.

EXTRACT FROM THE JOURNAL OF MESSRS.
GOODELL AND BIRD.

THE embarkation of Messrs. Bird and Goodell at Malta for Beyrout was mentioned at p. 136

of our present volume. We have recently received a journal of their voyage and of a few weeks residence at Beyrout, from which we can at present extract only the account of their arrival, and a few notices respecting their plans of procedure.

Lord's day, Nov. 16, 1823. At eleven o'clock in the morning we came to anchor at four miles distance from the city. It was a morning without clouds; and we discovered on the sides of Lebanon and in the environs of Beyrout, many trees, and more that appeared verdant and lovely, than we have before seen, since we left the hills and dales and fruits and flowers of our own happy country. May the countenance of our Redeemer ever be to us "as Lebanon, excellent as the cedars." In a short time, boats came, and we found ourselves surrounded by half naked and barbarous Arabs, of whom we have often heard say, "who can stand before these sons of Anak?" Our hearts are indeed sometimes ready to faint within us; but we remember the years of the right hand of the Most High;—we remember the God, who has preserved us all our life long;—and we say, "What time we are afraid we will trust in thee."

17. Went on shore and delivered our letters of introduction to the English consul, who received us with much politeness. We learned that he had already sent a messenger on board, kindly offering us every assistance in this power, and inviting us to make his house our home. He informed us that Mr. Fisk had gone to Jerusalem with the Rev. Mr. Jowett, and that Mr. King was at Der el Kamer, seven hours distance. We dispatched a messenger, informing him of our arrival; and immediately returned to the vessel for our families and baggage. There is no wharf at Beyrout, and when our boat struck the sand, the fierce Arabs leaped out, and carried us on their shoulders, through the billows to the dry land amidst the multitude who ran to witness so novel a scene. We were in the English costume, and the ladies were without veils. The Turkish Governor sat with his pipe, looking on with great composure. One of us remained with the boat and baggage, while the other walked with the ladies to the house of the consul, a Turk carrying the infant child, and leading the way. Many Arabs followed in the train to see what the end of these things would be; and the boys frequently ran across the street before us in order to see us to better advantage. The consul lives in the country, about a mile from the landing place. His family, which is the only English family at Beyrout, gave us the most cordial reception, and appear-

ed to take the liveliest interest in our welfare and mission.

Mr. King arrived at Beyrout on the evening of the next day, Nov. 18.

As it was considered probable that some of the missionaries would find it expedient to reside during the winter at Beyrout, they determined upon procuring a house for their accommodation; which they accordingly did, and took up their residence in it on the 25th of November. In the mean time they had written to Mr. Fisk for advice respecting the course they should pursue. On the 29th of December, having received repeated communications from Mr. Fisk, they held a meeting for consultation, of which the result is given in the following paragraph.

Mr. Lewis is now with Mr. Fisk, but will leave him in a few days; Mr. King's plans do not admit of his remaining at Jerusalem without making too great a sacrifice; and our patrons at home wish to see us pressing forward searching out the country, and examining houses and places with a view to the residence of families. It is concluded, that Mr. Bird join Mr. Fisk without delay; and that Mr. Goodell remain for the protection and comfort of the families at Beyrout. Mr. King will accompany Mr. Bird to Jerusalem, and will then go on his way to Damascus.

LETTER FROM MR. GOODELL.

Description of Beyrout.

Beyrout, Jan. 24, 1824.

Dear Sir,

The place in which Providence has cast our lot for the winter was anciently called Berytus, from which the idol Baalberith is supposed to have had its name. Augustus afterwards conferred many privileges upon it, and gave it the name of Julia Felix. It is pleasantly situated on the western side of a large bay, in 33° 49' north latitude, and 35° 50' east longitude. It has a fertile soil, and is abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape and unequal size, which are now in many instances wide apart, and simply furnish stepping places in rainy weather. The filth of the city, together with its dampness in winter, and its heat in sum-

mer, renders it a very undesirable place for a family.

Ships are forced to lie at anchor at the eastern extremity of the bay, about two miles from the city. The port is choked up with sands, and with some of the pillars of granite, which remain as almost the only relics of the ancient magnificence of the place.

On the north and north-west, Beyrout is entirely open to the sea;—on the west and south-west is an inconsiderable promontory;—at no great distance to the east is Lebanon, which stretches far to the north and to the south, and which affords a pleasant resort for the summer, and it is said, a safe retreat in times of political disturbance;—and on the south is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, especially the last enriched with vines, and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house we occupy we can count, without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry trees. The mulberry is cultivated with great care. About Christmas the leaves are stripped off for forage, and during the winter the ground is frequently ploughed.

Beyrout was once the chief town of the Druses; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. The exports consist of silks and of olives, figs and other fruits; and its imports of West India and English manufactures and goods. Since the residence of the English consul here, its trade has greatly increased.

Besides three large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek Church. The whole population is supposed to be not less than five thousand souls. To these and to hundreds of thousands of others in this country, we long to be able to declare in their "own tongue the wonderful works of God;" and to say, "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God."

Departure of Messrs. King and Bird.

Our brethren King and Bird, after being commended in prayer to the divine protection and blessing, left us on the 2d inst. for Jerusalem. By intelligence which we have received from them at different times since their departure, we learn that they pursue their journey at leisure for the purpose of distributing the Scriptures, conversing with the people, searching out the

wants and woes of guilty man, and selecting suitable places for the residence of mission families. Under date of Jan. 9th, Mr. Bird wrote from Acre as follows:

"We sold a few copies of the Scriptures at Sour. At Bassa, a small village, where we passed the last night, we sold a few more; and this morning, as we were coming out of the village, the people flocked around us with the priest at their head, and offered whatever we might please to demand for an Arabic Bible. We had now only Testaments and Psalters, but we told the priest, that we thought we could procure a Bible for him at the house of the English agent in Acre, and would let him have it at 15 piastres. 'By my head,' he quickly replied, 'I will give it.'"

Order against the Scriptures.

I am concerned to state, that an order from the Maronite Patriarch, requiring all of that large communion under his jurisdiction, who had received any of the books sent out by the Bible Society, to return or burn them, was publicly read, on the 6th inst. in the Maronite church. Only one Bible has been returned to us, and that one the evening before the order was made public, by the aged Simeon, [the Maronite priest,] with an apology, and in a manner which carried an air of mystery, but which the subsequent transactions in his church fully explained. I have made several attempts to get possession of this document, but have hitherto been unsuccessful. I am happy to say, however, that a desire to become acquainted with the sacred volume has apparently increased, in consequence of there being "no small stir about that way." Almost every day a greater or less number of Arabs call upon us to read the Holy Scriptures. Some of them read several hours in the course of the day;—some of them spend the whole evening; and not unfrequently some of them ask permission to carry the sacred treasure home with them for the night, promising to return it the next morning. I cannot converse with them in Arabic, but I have learned the ten commandments and some other portions of Scripture, which I frequently read to those visitors who are themselves unable to read. With the divine blessing it cannot be told how much good one may do with the ten commandments.

The desire for instruction appears also to increase, &c. Several adult females come occasionally to be taught by Mrs. Bird or Mrs. Goodell;—and although their attendance is very irregular, and their disadvantages are very great, being without Arabic books, and their friends deriding their efforts, yet they make some improvement.

One of them who, a fortnight ago, did not know a single letter of the alphabet, can now read one verse in the Bible. While we pray that a blessing may attend these very feeble efforts, which we are grateful that we are able to make, we have much confidence that, as we acquire a knowledge of the language, the Great Head of the church will open to us a wider and still wider door of usefulness. Were we furnished with Arabic tracts, we could scatter them by hundreds and thousands on the right hand and on the left. And were we able to speak the Arabic language with fluency, I see nothing to hinder our "speaking boldly" from morning to night, disputing and persuading the things concerning the kingdom of God.

Need of a Skilful Physician.

A pious and skilful Physician would be an important addition to this mission, not

only as it respects the life and health of our own families, but as it respects the temporal and spiritual good which he might be the means of doing in all this country. He would be literally followed by "the lame, the halt, and the blind;" and would have more influence in the character of a physician than in any other character. The Arabs have several times brought their sick to us to be healed, and have sometimes hailed us as we passed their dwellings, to know if we understood any thing of medicine. It is matter of grief to us, that we can do so little for their souls or for their bodies. But we endeavor in our prayers to commend them to the Great Physician. May we be more and more like him "who went about doing good."

In a short note dated Feb. 6, 1824, Mr. Goodell states, that Messrs. King and Bird arrived at Jerusalem on the 21st of January 1824.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From May 13th, to June 12th, inclusive.

<i>Abington, Ms. Fem. 6th pay. for Daniel Thomas in Ceylon, by Rev. D. Thomas,</i>	12 00	<i>Edward Dwight and Isabella Porter at Mayhew, 60; la. for Mary Mason at Brainard, by Mrs. H. Storrs, Tr. 30; a lady, for John Brown Frazier in Ceylon, by Miss M. Perry, 12; Mr. Asa Ward, 15; la. for Indian chil. by Mrs. M. Cooper, 16,46;</i>	173 46
<i>Addison, Vt. Benev. so. av. of wheat, by Mr. L. Grandy, 3,75; do av. of peas, by I. N. Benedict, 1,25; Mr. L. Grandy, av. of wheat, 3,75;</i>	8 75	<i>An indiv. for Sou. Am. miss. (prev. rem. 606,68,)</i>	
<i>Alabama, A friend, rec'd. at High Tower, Albany, N. Y. A friend,</i>	50 1 50	<i>Rev. N. Patterson,</i>	30 00
<i>Amherst, Ms. Miss. so. of acad. for Zenas Clapp at the Sandw. Isl. by Mr. J. McDowall, 15; agri. so. av. of labor, by D. Moody, Tr. 14;</i>	29 00	<i>Bradford, (E. Par.) Ms. Fem. so. fored. hea. chil. by Miss S. Savory, 6; fem. juv. so. for Elliot, by do. 3,50; male so. for ed. hea. chil. 9,50; by Dea. D. Stickney,</i>	19 00
<i>Andover, (S. par.) Ms. Moral and char. so. Dea. Z. Abbott, Tr. 23,33; mon. con. 50; Mrs. D. Poor, for west. miss. 5; indiv. for Andover Jewish sch. at Bombay, by Rev. J. Edwards, 60; char. box, 1;</i>	139 33	<i>Brantford, Ct. Rev. Mr. Gillet, by T. Dwight, Esq.</i>	5 00
<i>Ascot, (L. C.) Dea. P. Hibbard, for ed. hea. chil. 1,12; fr. his chil. prem. rec'd by them, 38c., by Rev. J. Wheeler,</i>	1 50	<i>Brattleborough, Vt. Fem. cent so. Mrs. E. W. Green, Tr. for For. miss. school,</i>	7 80
<i>Ashford, Ct. For miss. so. by A. Simmons, Tr.</i>	18 00	<i>Brimfield, Ms. Chh. char. so. 15,50; mon. con. 2,50; A. Hitchcock and fam. 3; by Rev. J. Vaill,</i>	21 00
<i>Athol, Ms. Mrs. Goodell, for Bombay chapel,</i>	2 00	<i>Brookfield, (1st par.) Ms. Gen. asso. Dr. L. Myrick, Tr. by Rev. E. Phelps,</i>	34 51
<i>Augusta co. Va. Indiv. in Brown's meet. house cong. by Mr. R. S. Young,</i>	12 00	<i>Brooklyn, N. Y. Miss. so. by E. C. Woodhull, Sec.</i>	25 00
<i>Augusta, N. Y. Mon. con. by Dea. A. Thomas,</i>	8 33	<i>Buckland, Ms. Mon. con. 3,20; fem. for. miss. so. Mrs. L. Allen, Tr. 6,10; union work. so. Miss L. Allen, Tr. 10,70; by Rev. B. F. Clarke,</i>	20 00
<i>Barkhamstead, Ct. M. f. by Rev. S. Clark,</i>	8 25	<i>Burlington, Vt. Mon. con. by W. J. Seymour, Tr.</i>	20 00
<i>Barnet, Vt. Mon. con. by Rev. J. Davis,</i>	6 25	<i>Cambridge, Vt. Fem. char. so. for Simeon Parmelee in Ceylon, by Mrs. C. Montague, 12; mon. con. by Rev. R. Avery, 5;</i>	17 00
<i>Bath, Me. From various sources, by D. Sutherland, 12; a friend, 1;</i>	13 00	<i>Canajoharry, N. Y. Fem. tract so. Mrs. C. Cady, Tr. for for. miss. sch., by H. Hudson, Esq.</i>	10 00
<i>Becket, Ms. Fem. char. so. Miss M. Higley, Tr. by Gen. Mack,</i>	6 00	<i>Canterbury, Ct. La. Newell miss. so. by M. E. Harris, Tr.</i>	20 00
<i>Berlin, (Worthington so.) Ct. Fem. benev. so. Mrs. A. Barnes, Tr. by H. Hudson, Esq. 17; m. f. by J. Edwards, 24;</i>	41 00	<i>Carlisle, Ms. Prayer meeting, 5,59; Lieut. Z. Spaulding (of which 14; for west. miss.) 17; by Rev. P. Litchfield,</i>	22 59
<i>Binghamton, N. Y. A friend, 3; Lantermont, 1; by Dea. A. Thomas,</i>	4 00	<i>Cazenovia, N. Y. Mrs. H. Lincklaen, 100; Miss H. A. L. Lincklaen, for John Lincklaen in Ceylon, 20;</i>	120 00
<i>Blandford, Ms. Ann. sub. for Harriet Newell in Ceylon, by Mr. O. Sage,</i>	2 00	<i>Champion, N. Y. Mon. con. by Dea. A. Thomas,</i>	4 00
<i>Boscawen, (E. so.) N. H. Cent so. 4,76; mon. con. 9,44; by Rev. Dr. S. Wood,</i>	14 20	<i>Charlestown, Ms. A friend, by E. P. M.</i>	2 00
<i>Boston, Ms. United mon. con. for Greek youths, A friend, for Greek youths, 10; c. box of Miss A. Williams, for do. 1,36; do. of A. D. for do. 3,47; coll. by Miss S. A. Shaw, for do. 1,29; indiv. for do. 37c.</i>	93 94 16 49	<i>Charlton, N. Y. Mr. McCormick, for For. miss. sch. by Rev. S. No'tt, Jr.</i>	1 25
<i>A friend, 6th pay. for Aaron Porter and Edward Henry Cobb in Ceylon, 40; and for</i>			

<i>Chazy, N. Y.</i> Mrs. A. A. Hubbell, for For. miss. sch. by Rev. I. H. Linsley, 2 00	<i>Strong in Ceylon</i> , 20; little boys mite so. for sch. at Emmaus, by E. Ely, Tr. 9; two fem. friends, 3; a friend for Bombay chapel, 9,71; by H. Hudson, Esq. 41 71
<i>Chelmsford and Dracut</i> , Ms. Fem. cent so. by Mrs. P. Varnum, Sec. 15 00	<i>Hartwick and Fly Creek</i> , N. Y. Dea. T. Loomis, 1; A. North, 3; C. Smith, 2; indiv. 2; by Mr. A. Crane, 8 00
<i>Cherokee na.</i> Mr. J. Arch, interpreter, for Pal. miss. 5,12; Sophia Sawyer, 17; 22 12	<i>Hartwick</i> , N. Y. G. Crafts, Esq. 10; D. Beebee, Esq. 5; by Mr. A. Crane, 15 00
<i>Cherry Valley</i> , N. Y. Young la. work. so. 10; Dea. A. Crafts, 5; mon. con. 4; a friend, 3; J. Johnson 2; J. F. Cogswell, Abigail Waldo, L. H. Allen, Mrs. S. Campbell, L. Beardsley, W. Johnson, Mary Johnson, Mrs. H. Crafts, C. Williams, J. Clark, Mrs. A. Johnson, ea. 1; Mr. M. Hoyt's fam. 1,50; indiv. 5,74; by Mr. A. Crane, 42 24	<i>Hawley</i> , Ms. Young men's char. so. 14; a friend, 12; by Hon. T. Longley, 26 00
<i>Clarkson</i> , N. Y. Two little girls, for hea. chil. 1,50; a fem. friend, 1,50; by do. 3 00	<i>Hingham</i> , Ms. Fem. miss. so. Miss P. Barnes, Tr. for west. miss. 21 00
<i>Colchester</i> , Ct. Benev. band for fem. Colchester sch. in Ceylon, by Mr. A. Newton, Tr. 36; a few friends, 2,50; Mary Louisa, av. of purses, for Pal. miss. 4; 42 50	<i>Ithaca</i> , N. Y. J. Whiton, Esq. 2; F. Sherrill, 2; C. Sherrill, L. Kirkham, L. Bishop, A. Perkins, B. Johnson, G. Blithe, D. Bates, A. J. Johnson, P. Perkins, Mr. Spencer, Judge Gere, H. Eddy, 1; ea. N. Townsley, 1,50; Thompson and Porter, 1,50; Mrs. Perkins and daughters, 1,50; Nichols and Luce, 5; contrib. 4,21; indiv. 9,75; by Mr. A. Crane, 39 46
<i>Columbia</i> , Ct. Mrs. H. H. Armstrong for <i>Rhodolphus Miller</i> in Ceylon, by Mrs. P. Russell, 25 00	<i>Jefferson co.</i> Va. Fem. benev. so. for <i>William Walton</i> at Elliot, by Rev. Mr. Walton, 15 00
<i>Columbia</i> , N. Y. M. f. asso. 12; chil. in sab. sch. 12; contrib. on thank. day, 6; Rev. C. E. Avery, 3; by Mr. A. Crane, 33 00	<i>Johnstown</i> , N. Y. A. Child, A. Munro, 1; ea. D. Cady, Esq. 2; an indiv. 25c. by Mr. A. Crane, 4 25
<i>Conway</i> , Ms. Fem. so. for pro. chris. by Mrs. P. Howland, Tr. 5; Instructress and schol. for hea. chil. 1; Mr. J. Williams, for Bombay chapel, 10; Mr. J. Avery, by Mr. A. Temple, 4; 20 00	<i>Keene</i> , N. H. A fem. friend, by Rev. Z. S. Barstow, 2 00
<i>Coventry</i> , N. Y. Mr. Wm. A. Martin, by Rev. Dr. Porter, 10 00	<i>Kingsborough</i> , N. Y. J. Smith, E. Case Jr. D. Case, 2 ea. D. McKinley, S. Wells, 1 ea. by Mr. A. Crane, 8 00
<i>Cummington</i> , Ms. Mr. S. Porter, for <i>Seth Porter</i> in Ceylon, 20 00	<i>Lancaster co.</i> Pa. Coll. by Miss E. J. six years old, for Pal. miss. 2 77
<i>Danvers</i> , Ms. Char. box of Rev. Dr. Wadsworth, by Rev. B. Emerson, 75	<i>Lanesborough</i> , Ms. Miss R. Collins, 2 00
<i>Danville</i> , Pa. So. of la. 5th pay. for <i>John B. Patterson</i> in Ceylon, by Miss Montgomery, 12 00	<i>Lebanon</i> , N. H. Major D. Storrs, m. f. 5; Major G. Storrs, 1; mon. con. 20; by Rev. C. Cutler, 26 00
<i>Deerfield</i> , (S. par.) Ms. Av. of a gold ring, by Mr. P. Field, 37c. (1st par.) mon. con. by Rev. B. Rice, 8; 8 37	<i>Lebanon</i> , Me. Mr. J. Moody, by Rev. Mr. Cogswell, 1 67
<i>Dennis</i> , (N. par.) Ms. La. work. and read. so. Miss O. Gorham, Tr. by Rev. J. Haven, 16 08	<i>Lewisburg</i> , Pa. M. card, by Catherine Hood, 20 00
<i>Derry</i> , Pa. Fem. aux. miss. so. by R. Ralston, Esq. 25 00	<i>Lime</i> , N. H. Cong. so. by Rev. B. Perry, 8 00
<i>Donegal</i> , Pa. Fem. miss. so. (of which for <i>William Kerr</i> at Brainerd, 30; by Jane Porter, Sec. 31 00	<i>Litchfield</i> , Ct. A friend, for hea. chil. 1 75
<i>Dorchester</i> , Ms. 6th pay. for <i>John Codman</i> in Ceylon, by E. Withington, Sec. 12 00	<i>Litchfield co.</i> Ct. For. miss. so. (of which 51,77 from the late Mr. Noah Bishop) by Mr. F. Demning, Tr. 500 00
<i>Dracut</i> , (1st par.) Ms. Mon. con. by Rev. J. Merrill, 8 00	<i>Ludlow</i> , Vt. Margaret Fletcher, 25; J. Fletcher, Esq. (of which for <i>Joseph Fletcher</i> in Ceylon, 20;) 50; 75 00
<i>East Hartford</i> , Ct. Fem. work. so. by Mrs. S. Pilkin, 20; m. box in fam. of S. Pilkin, Esq. 5; 25 00	<i>Lyons</i> , N. Y. Char. box at mon. con. in Rev. B. Bailey's so. by Dea. A. Thomas, 2 50
<i>East Haven</i> , Ct. Fem. benev. so. by T. Dwight, Esq. 10 00	<i>Manchester</i> , Vt. Young la. benev. so. for <i>Susan Howe Bennett</i> in Ceylon, Miss S. Skinner, Tr. by Rev. H. A. Parsons, 10 00
<i>East Sudbury</i> , Ms. Char. box (of which 2; for dissem. the scrip.) by Rev. Mr. Wright, 3 00	<i>Mecklenburg co.</i> N. C. Mon. con. 20; J. Henderson, 1; by Rev. S. C. Caldwell, 21 00
<i>Easton</i> , Ms. Mon. con. by Rev. L. Sheldon, 67 29	<i>Medford</i> , Ms. Fem. cent so. of 2d cong. so. by Rev. Mr. Warner, 8 00
<i>Ellington</i> , Ct. Mrs. A. Chapman, for Pal. miss. by H. Hudson, Esq. 2 00	<i>Middlefield</i> , N. Y. Mrs. Ingals, 2; Miss M. A. Ingals, 1; Miss S. W. Ingals, 1; by Mr. A. Crane, 4 00
<i>Fairfield</i> , Ct. Mon. con. for Bombay chapel, by Rev. Mr. Hewit, 2 50	<i>Middle Granville</i> , Ms. Fem. char. so. Mrs. A. Baldwin, Tr. by Mr. Stebbins, 16 00
<i>Fairfield</i> , N. J. Fem. mite so. for Sou. Am. miss. Mrs. E. F. Osborn, Tr. 16 00	<i>Monson</i> , Ms. Mon. con. by Rev. A. Ely, 9; young la. char. so. Miss M. Flint, Tr. (of which 10; fr. a mem.) 21; 30 00
<i>Farmington</i> , Ct. Young men's miss. so. for For. miss. school, by H. Hudson, Esq. 2,36; contrib. by do. 23; 25 36	<i>Montague</i> , Ms. Fem. char. so. Miss C. Gunn, Tr. by Rev. A. Gates, 17 00
<i>Frederick co.</i> Md. Fem. sunday sch. teachers, av. of work, (of which for For. miss. sch. 10;) 20 00	<i>Montgomery</i> , Vt. Chh. for Mrs. Graves, by Rev. T. Snell, 76
<i>Fryeburg</i> , Me. Mrs. R. Fessenden and Mrs. N. Barrows, for <i>Huldah Perley</i> in Ceylon, 12 00	<i>Montville</i> , Ct. La. for miss. so. by Rev. Mr. McEwen, 13 15
<i>Georgia</i> , Rewards for fem. chil. 75	<i>Newark</i> , N. Y. Mon. con. by Mr. A. Crane, 7 37
<i>Glastenbury</i> , Ct. D. and N. Hubbard by H. Hudson, Esq. 20 00	<i>New Bedford</i> , Ms. A friend, for wes. miss. 3; hea. friend so. Miss P. Willis, Tr. 32; by Rev. S. Holmes, 35 00
<i>Groton</i> , Ms. Chil. in district sch. for Arkan. miss. 1; a fem. av. of jewelry, 1,30; 2 30	<i>New Berlin</i> , N. Y. Dea. J. Moss, 12; Capt. C. Knap, 10; by Mr. A. Crane, 22 00
<i>Guilford co.</i> N. C. Buffalo fem. benev. so. for Eliot, by Rev. E. W. Carruthers, 12 00	<i>New Britain</i> , En. so. (1,79 of which for Bombay chapel,) by H. Hudson, Esq. 15 89
<i>Halifax</i> , Vt. Aux. so. (of which for wes. miss. 5;) by Mr. S. H. Miner, Tr. 16 00	<i>Newbury</i> , Vt. Mon. con. by Rev. L. Jewett, 2 90
<i>Hamilton</i> , Ms. Fem. cent so. for <i>Manasseh Cutler</i> at Brainerd, by Mrs. M. L. Faulkner, Pres. 31 00	<i>Newburyport</i> , Ms. First male juv. so. T. M. Clark, Jr. Tr. for Cher. chil. 3; Mrs. E. L. B. Wright for <i>David Stickney</i> in Ceylon, 12; 15 00
<i>Hamp. Chris. Depos.</i> <i>Granby</i> , west chh. so. for For. miss. sch. 1; m. f. by Mr. A. Moody, 13,52; 14 52	<i>New Haven</i> , Vt. Cash 1; av. of wheat, 4,25; fr. Mr. J. Cowles, 5 25
<i>Hampton</i> , N. H. Mon. con. 15; contrib. 7; for Cher. miss. by Mr. J. Lovering, 22 00	<i>New Haven</i> , N. Y. Mon. con. by Dea. A. Thomas, 7 00
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Ceylon, 12; Youths so. of Rutgers St. chh. for Thomas McAuley, in Ceylon, 20; pray. so. in Mr. Bork's chh. for Wiseborn Volk, in do. 12; by Mr. J. P. Haven.	44 00	Springfield, N. Y. Misses V. and S. Hamilton and R. Parmalee, 5; J. Ormston, Mrs. Little, Dea. Barrett, ea. 1; indiv. 5; by Mr. A. Crane,	13 00
North Brookfield, Ms. Mrs. C. Skerry for Thomas Snell in Ceylon, by Rev. T. Snell,	13 00	Stafford, Ct. Fem. work. so. for For. miss. sch. 1.06; C. Hatch, for do. 50c. by H. Hudson, Esq.	1 56
Northfield, Ms. Fem. asso. for hea. youth in India, by Mrs. M. Alexander, Tr.	10 00	Stanwick, Cg. Contrib. in Rev. Mr. Buffet's so. by Mr. N. Ingersoll, Tr.	20 00
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North Yarmouth, (2d par.) Me. Mon. con. 0.16; an. contrib. 10.57; fem. cent so. Mrs. Hayes, Tr. 17.55; by Rev. C. Hobart,	37 28	Taneytown, Md. A friend to Indians, by Mr. J. Darby,	20 00
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Pelham, N. H. Branch of the Rockingham char. so. a chh. mem. for Pal. miss. 2; m. f. by a chh. mem. 1.50, by Rev. Dr. Church,	3 50	Unadilla, N. Y. m. f. by Dea. Selly,	6 00
Pembroke, Ms. La. by Miss M. C. Ford,	5 00	Vernon, Ct. Mon. con. for Bombay chapel, 6.36; mon. con. for wes. miss. 10.12; by H. Hudson, Esq.	16 48
Pettipaug, Ct. Relig. fem. so. by Mrs. H. Hovey, for For. miss. sch.	10 00	Vershire, Vt. Fem. cent so. Mrs. Kuyes, Tr. by Mr. L. Walker.	3 64
Phila. Pa. J. P. Ingles, Esq. for Robert McCarter in Ceylon, 12; from H. an. sub. 10; fem. miss. so. for ed. hea. chil. for James Patterson at Elliot, 4th pay. by A. M. Elliot, Tr. 30; Mrs. S. Patterson for William George Patterson, 3d and 4th pay. 30;	82 00	Ward, Ms. Mr. T. Drury, for wes. miss. by Rev. E. Pond,	1 00
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Pownal, Vt. Mrs. Ware,	2 00	Wendell, Ms. A friend of missions,	3 00
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Rensselaerville, N. Y. Fem. cent so. by Rev. M. Smith,	12 00	Westfield, Ms. m. f. by Mr. C. Smith, 3; mon. con. for Sand. Isl. miss. by Mr. J. H. Stow, 37.48;	40 48
Rochester, M. f. J. Dewey and J. N. Voorhies, 14; Mr. M. Bird, for Rev. B. C. Meigs in Ceylon, 3; by Mr. L. Ward, Jr.	17 00	Westfield, N. Y. E. Williams, 1; an indiv. 50c. by Mr. A. Crane,	1 50
Rupert, Vt. Fem. cent. so. 8; young la. asso. for wes. miss. 1.84; by Mrs. E. Allen,	9 84	Westford, Ms. Two sons of Mr. A. Hildreth, for Sand. Isl. miss.	1 75
Rutland, (W. par.) Vt. Mr. S. Pratt, 5; (E. par.) mon. con. for wes. miss. 12; by Rev. C. Walker,	17 00	Westminster, Ms. Char. box, 1; P. H. 1; A. W. 1; M. W. 4,	7 00
Rutland, Ms. Mon. con. (2 of which for Bombay Chapel) by Rev. J. Clark,	10 12	Westmoreland, N. Y. Mrs. M. Ellis, for hea. chil. at Sand. Isl. by Dea. A. Thomas,	12 00
Saco, Me. Mrs. Leland, 2; Mrs. N. Moody, 1; friends, 2; a friend, 2; do. 12c. by Rev. Mr. Cogswell,	7 12	West Newbury, (2d par.) Ms. Contrib. on fast day, for hea. chil. 7.86; la. for John Kirby in Ceylon, by Rev. E. Demond, 12.06;	19 92
Salem, Ms. asso. of lad. 2d pay. for fem. teacher at Bombay, by Mrs. A. P. Curtis, coll. 24.12, a friend, 1;	25 12	Wethersfield, Ct. Fem. mite so. M. Morgan, Tr. 2d pay. for the Wethersfield sch. at Bombay, 30; Read. benev. so. Miss H. C. Chester, Tr. for Timothy Dwight in Ceylon, 12;	42 00
Salisbury, Vt. Mrs. Story, av. of books,	75	Weymouth, (N. par.) Ms. Fem. relig. so. Mrs. T. Loud, Tr. for Mayhew, by Rev. E. Sanford,	22 80
Salisbury, Ct. La. asso. for hea. youth, Miss M. Strong, Tr. 21; Mrs. S. Chamberlain, m. card, 25c. a friend, for Bombay chapel, 5;	26 25	Whitesborough, N. Y. To constitute the Rev. J. FROST an honorary member of the Board, fr. la. in his so. by Dea. A. Thomas,	50 00
Salisbury, Ms. A fem. friend, 5; mon. con. 87c. by Miss Turner,	5 87	Williamstown, Ms. Mon. con. 22; W. Bridges, 1; by Rev. R. W. Gridley,	23 00
Sanford, Me. Rev. C. Marsh, 2; Mrs. N. W. Marsh, 1;	3 00	Wilmington, N. C. La. work. asso. for Adam Empie at Brainerd, 30; chil. of Epis. sunday sch. for Eliza Hasell in Ceylon, 12; by Mr. W. C. Lord,	42 00
Sherburne, Ms. A friend, by Miss E. Prentiss,	2 00	Winchendon, Ms. Young men's so. for ed. hea. youth, for Levi Pillsberry and Eber L. Clark, by Rev. D. Henshaw, Pr. 20; mon. con. 16; fem. cent so. Mrs. L. Pillsberry, Tr. 14.03; by Rev. E. L. Clark,	50 03
Sherburne, N. Y. (E. Par.) Z. W. Elmore, 5; mon. con. 5; E. Babcock, 5; m. f. 10.50; m. f. cul. by asso. of young gent. 20; Ann Marsh, 1; coll. in Miss Marsh's sch. 1; indiv. 2.50; (W. Par.) Last moiety by the wife of Rev. J. Knight, 2.50; Miss P. K. Kinyon, 2; a friend, 1; Judge Lynde, 1; by Mr. A. Crane,	56 50	Windsor, Ct. Fem. benev. so. by Mrs. S. Ellsworth, 11; juv. mite so. by Miss M. Mathew, 4;	15 00
Shrewsbury, Ms. C. C. Goddard, (dec'd.) son of Mr. P. Goddard, by Rev. Mr. Fiske,	5 25	Windsor, Ms. Mon. con. 15.07; a la. 26c. Mr. J. Philips, 2; by Rev. G. Dorrance,	17 33
Southboro, Ms. A friend, by Mr. C. Perry,	50	Fem. cent so. 11; indiv. 9.24; by Mr. J. Hemmingway,	20 24
South Danvers, Ms. La. for sch. in Bombay, by Mrs. Walker,	18 50	Windsor, Vt. A friend, 1; a friend, saved July 4th, 50c. J. Hawley, Jr. av. of wheat, for Jews, 1.25; Mr. S. Manning, for do. 61c. mon. con. in E. par. 7.67; by Rev. J. Wheeler,	11 03
South Reading, Ms. Fem. cent. so. Mrs. S. S. Yale, Tr. for hea. chil. by Rev. R. Emerson,	17 14	Winthrop, Me. D. Campbell, Esq. for Lucy Abbot Campbell at Brainerd,	30 00
South Salem, N. Y. T. Mead, 5; T. M. Lawrence, 1; Miss S. Hoyt, 5; Mr. J. Gilbert, 6; Mary Gilbert, 5; by Mr. J. P. Haven,	22 00		
Spencer, Ms. Cong. chh. an. sub. 23.78; mon. con. 3.60; by Rev. S. Crosby,	27 38		

Woodstock, Vt. T. Hutchinson, Esq. for Marcia Hutchinson in Ceylon, 12 00
Worcester, Ms. Pray. so. by Lydia Taylor, Tr. 14 75
Worthington, Ms. Rev. J. L. Pomeroy and Mrs. B. C. Pomeroy, for Jonathan L. Pomeroy and Betsey Coit Pomeroy in Ceylon, 24 00
Wrentham, (N. par.) Ms. Fem. ed. so. Miss C. Rockwood, Tr. for John Cleveland in Ceylon, 12 00
Unknown, Rec'd May 26th. 7 00
Amount of donations acknowledged in the preceding list, \$4,676 36.

DONATION TO THE PERMANENT FUND.

Townsend, Ms. Mrs. Betsey Giles, (deceased) by Mr. Giles, 20 00

DONATIONS IN CLOTHING, &c.

Becket, Ms. A box for wes. miss.
Buckland, Ms. A box, fr. union work. so. Miss L. Allen, Tr. for wes. miss. by Rev. B. F. Clarke, 40 00
Conway, Ms. A box fr. the cent and Dorcas so. for wes. miss. by Mary Billings, Tr. 64 00
Dublin, N. H. A bundle, by Betsey Lovell, for wes. miss.
Hamp. Chris. Dep. Granby, West. char. so. sundry articles, 21 58
West Hampton, 13 1-2 yds flannel and blanket-ing,
Hartford, Ct. Joiners tools fr. Mrs Stewart (widow of the late Rev. Joseph Stewart,) for Creek Path.
North chh. and so. 2 ps. fulled cloth, by J. Tracy, Philadelphia, Pa. Sab. sch. books fr. sunday and adult sch. union, by Mr. J. P. Engles, 10 00
Suffield, Ct. A box fr. fem. miss. so. M. King, Tr. for wes. mis. 46 07
West Hartford, Ct. A box fr. la. so. by Miss S. Cole, Tr.

Winchendon, Ms. Eight pieces communion service, from the chh. by Rev. E. P. Clark, for wes. miss.
Winslow, Me. A box.

Committed to the care of Dea. A. Thomas, Utica, N. Y.
Camillus, N. Y. Five yds fulled cloth, fr. fem.
Hannibal, N. Y. A bundle fr. fem. frag. so. 17 75
Pulteney, N. Y. A small bundle for Cher. miss.
Sweden, N. Y. A box, 15 00
Trenton, N. Y. 80 1-2 bushels oats, fr. Mr. N. Gurney.

Committed to the care of T. Dwight. Esq. New Haven, Ct.

Branford, Ct. A bundle fr. la. of first so.
Sherburne and New Milford, Ct. A box, fr. la. 46 75

Committed to the care of H. Hudson, Esq. Hartford, Ct.

Cummington, Ms. A box coll. by Mrs. Otis and others, and forwarded through the Hamp. Chris. Depos. 70 25

Committed to the care of Mr. J. P. Haven, New York city.

Canaan, a small box,
New Haven, Ct. A box, fr. fem. miss. so. for Dwight, New York city, A box, fr. indiv. coll. by Mrs. Truair, Mrs. Van Norstrand, Mrs. Fenn, and Miss Goldsmith, for Mayhew, 122 00
Peru, Ms. A box, by Messrs. J. Little & Co. for do.
Unknown, 2 boxes, by do.

ERRATA:—The sum of \$18, acknowledged in the Herald for March as from Northampton, Ms. was received from North Hampton, N. H.
Edward Warren, a boy in Ceylon, stated in the Herald for May to be supported by Elam Bridges, Esq. of New York city, is supported by a gentleman of that name in Prattsburgh, Steuben county, N. Y.

Foreign Intelligence.

Syria.

PERSECUTION OF THE JEWS.

THE following account of the afflicted condition of the Jews in Damascus is contained in an extract of a letter from the Rev. W. B. Lewis to Dr. Naudi, inserted in the London Jewish Expositor.

Beyrout, Nov. 1, 1823.

I find I have but little time to tell you of the sad news which has arrived from Damascus about the Jews. Suffice it to say, the man who held in that Pachalic the high office of prime minister, as well as the high priest, and upwards of twenty of the principal Jews (some say double the number) have been thrown into prison, and it is required of them, by order of the grand sultan, to pay the enormous sum of 40,000 purses or to die. An apostate is made prime minister.

Mr. Wolff wrote to me this day week upon his arrival at Damascus as follows:—'The Turks began to shout when this news arrived there, and they said, smiling, Grace to the Lord; a curse over Raphael Farkhi, their Hakam; a curse over all the Jews, their fathers, mothers, grandfathers, and grandmothers, their children and their children's children.' He writes further, 'I went this afternoon into the Jewish street, and thought at

least to find the nephew of the high-priest Rabbi Abulafia, but even he was put in prison. It was an awful sight, to see weeping women, crying children, old men trembling and praying, in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads, but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four.'

Poor Wolff entering Damascus was obliged to get off his ass, and to run after it on foot, whilst the conductor, who shewed him the way to the convent, rode. The man was a Mussulman, and it should seem the fanatics of Damascus are now much incensed against both Christians and Jews.

Western Africa.

Reception at Regent, of the Intelligence of Mr. Johnson's death.

WE gave an account of the death of that eminent missionary to the liberated slaves in Western Africa, the Rev. Wm. Johnson, at p. 365 of our last volume. A late number of the London Missionary Register gives a description of the manner in which tidings of

his death were received by his affectionate people at Regent, most of whom were his spiritual children. The power of religion was strikingly discovered on the occasion, in checking the usual violent expression of native grief, while it threw a sacred character over their deep affliction. Mr. Norman writes:—

In the early part of September, I received information, by letters from the Society, of the death, on the 3d of May, of our dear brother Johnson. When the letters arrived, I was engaged in reading Milner's Church History with the native teachers and the elder boys of the Christian Institution. When I had read the letters, I informed them that their minister was dead. They were all greatly affected; and especially David Noah. The information soon spread over the town; and in a few minutes, our house was crowded with weeping inquirers.

I endeavored to comfort them, by telling them that he was certainly taken away for his and for their good—that he had finished his work, and was gone to receive his everlasting reward—that God would not, even now, forsake them, but would still be gracious to them—that they ought to be very thankful that God had spared him so long, while many missionaries had been cut off, in a short time after they had commenced their work—and that the only way in which they could testify their gratitude to God, was by bearing the trial with Christian patience and meekness; and their love to their late minister, by attending to the instructions which he had for seven years given them. I told them to go home, and beg of God grace to bear the trial as became them, and promised to read the letters to them in the Church at evening service. They then begged that I would not leave them. I told them I would not, while I was able to stand up to teach them, unless they were provided with another teacher.

In the evening, the church was crowded. Before I began the service, I spoke to them, and begged them not to make any noise: as I knew it was an African custom to cry aloud when they had lost a friend, I told them that the Christian manner of bearing a trial was

with patience and silent submission to God, who had a right to do as He pleased. Many were in tears.

The congregation then sang the following hymn:—

Dear Refuge of my weary soul!
On thee, when sorrows rise,
On thee, when waves of trouble roll,
My fainting hope relies.

To thee I tell each rising grief,
For thou alone canst heal:
Thy word can bring me sure relief
For ev'ry pain I feel.

Hast thou not bid me seek thy face?
And shall I seek in vain?
And can the ear of Sov'reign Grace
Be deaf when I complain?

No! still the ear of Sov'reign Grace
Attends the mourner's prayer:
Oh may I ever find access,
To breathe my sorrows there!

Thy mercy-seat is open still:
Here let my soul retreat;
With humble hope attend thy will,
And wait beneath thy feet.

The passage of Scripture, which came in course for our consideration this evening, was John 8:12—19. I dwelt more particularly on the twelfth verse. Afterward I read the letters which had been received. All were remarkably attentive and quiet.

We then sang the following hymn, well known and much used among the people, their attention having been frequently called to it by their deceased minister—

In ev'ry trouble sharp and strong,
My soul to Jesus flies:
My anchor-hold is firm in Him,
When swelling billows rise.

His comforts bear my spirits up;
I trust a faithful God:
The sure foundation of my hope,
Is in my Savior's blood.

Loud Hallelujahs I will sing
To my Redeemer's name:
In joy and sorrow, life and death,
His love is still the same.

Knowing the strength of African feeling, I was astonished at the behavior of the people. Not a sob or a word was heard in the Church after service, but all was silent grief.

Domestic Intelligence.

AMERICAN BIBLE SOCIETY.

Eighth Anniversary.

On Thursday, May 13, 1824, was held at the City Hotel, New York, the eighth anniversary of the AMERICAN BIBLE SOCIETY.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, Senior Vice President, who was supported by John Bolton, Esq. the Hon De Witt Clinton, and Richard Varriek, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing His Excellency,

the Governor of the State of New-York, the Judges of the Supreme Court of the State, a large number of Clergymen of different denominations, and other gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 65th chapter of Isaiah, by the Rev. John Armstrong of the Episcopal church, late Chaplain of the British settlement at Honduras.

Letters, apologizing for unavoidable absence, were read by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence, from the Hon. John Jay, President, the Hon. Bushrod Washington, Joseph

Nourse, Esq. Hon. John Cotton Smith, Hon. William Tilghman, Hon. Smith Thompson, Hon. Andrew Kirkpatrick, Hon. John Quincy Adams, Francis S. Key, Esq. Hon. Charles Goldsborough, Hon. William Phillips, and Hon. David Lawrence Morrill, Vice Presidents. An address from the President of the Society was then read by the Rev. Dr. Milnor, Secretary for Foreign Correspondence; after which the Report of the auditing Committee was read by William W. Woolsey, Esq. Treasurer; and parts of the Annual Report, by the Rev. Dr. S. S. Woodhull, Secretary for Domestic Correspondence.

The following gentlemen were the movers and seconders of resolutions, which were unanimously adopted, by the Society:—Rev. Dr. Day, President of Yale College in Connecticut, and Hon. Stephen Van Rensselaer, of Albany, N. Y.—Rev. Absalom Peters, of Bennington, Vermont, and Rev. Spencer H. Cone, of New-York—Col. Richard Varick and Theodore Dwight, Esq. of New-York—Thomas Eddy, of the Society of Friends, and Rev. Dr. Wm. McMurray, of New York—Rev. Samuel Nichols, of Bedford, N. Y., and Mr. Samuel K. Talmage, of the College of Nassau Hall, N. J.—Major General Gaines, of the United States' Army, and Rev. Dr. John H. Rice, of the Theological Seminary of Virginia—Rev. Ebenezer Brown, and Dr. David Hosack, of New-York—Hon. David Daggett, of New Haven, Conn., and Alexander Jones, Esq. of Providence, Rhode Island.

Most of these gentlemen addressed the Society, and their addresses, in accordance with the usual practice, have since been published in the "Monthly Extracts." We shall, in another place, make as large extracts from them, as will consist with our limits.

AMERICAN TRACT SOCIETY.

Tenth Anniversary.

THE tenth annual meeting of the American Tract Society, was held in Boston, on the 26th of May, the Rev. John H. Church, D.D. in the chair. The officers of the preceding year were re-elected, and Mr. William A. Hallock was appointed Assistant Secretary. From the Report of the Treasurer it appeared that the receipts were 8,309 86. After the Report of the Executive Committee, several resolutions were passed by the Society. The movers and seconders (most of whom addressed the meeting,) were Rev. Mr. Cogswell, of Saco, Me., and Rev. Prof. Shurtleff, of Dartmouth College—Rev. Mr. Dimmick, of Newburyport, and Col. Trask of Springfield, Mass.—Rev. Sylvester Holmes, of New Bedford, and Rev. Mr. Cogswell, of Dedham, Mass.—Henry Hill, Esq. Treas. of the A. B. C. F. M., and Rev. Mr. Lathrop, of

St. Augustine, E. Florida—Hon. Thomas Longley, of Hawley, and Hon. David Mack, of Middlefield, Mass.—Mr. Hallock, the Assistant Secretary of the Society, and David Hale, Esq. of Boston—Rev. Enoch Pond, of Ward, and Rev. Mr. Hitchcock, of Randolph, Mass.—and Rev. J. Morse, D. D. of New Haven, and Dr. Abner Phelps, of Boston.

American Tract Magazine.

THE Committee of the American Tract Society have issued the first number of a periodical publication under the above title, for June, 1824. It will contain the principal articles in the Tract Magazine lately commenced by the Religious Tract Society of London; consisting of short pieces, partly original and partly selected, agreeing in principle with the other publications of these Societies. It will also embrace large extracts from the Correspondence of both Institutions, together with Intelligence concerning the operations of the American Tract Society; its Receipts, Auxiliaries, Depositories, Publications, &c. Each Number is designed to contain the important qualities of a new Tract; and the work will be at the same time a medium of intercourse with the Christian public which the Committee believe will essentially promote the object of the Society.

It will be issued once in two months, on the first day of June, August, October, December, February, and April. Each number to contain 24 duodecimo pages, 12 of which will constitute a volume of 300 pages, corresponding with the volumes in which the publications of the Society are now bound. Terms, *one dollar for two years*, payable on the delivery of the *sixth number*. Orders for the work to be addressed to *Bannister and Marvin, Printers, Congress Street, Boston*, or to *Mr. William A. Hallock, Assistant Secretary of the Society, Andover, Mass.*

AMERICAN JEWS' SOCIETY.

Fifth Anniversary.

THIS was celebrated in the City Hotel, New York city, on the evening of Friday, May 14. The Annual Report was read by Dr. Rowan, Agent of the Society. The movers and seconders of resolutions were, Rev. Mr. Sandford, of Brooklyn, and Mr. Primker, a converted Jew; Rev. Rufus Bailey, of Pittsfield, Mass., and Alexander Jones, Esq.

of Rhode Island—Hon. David Daggett, of New Haven, Conn., and Rev. Dr. Griffin of Williams College—and Mr. Zadig, a converted Jew from Germany.

AMERICAN SUNDAY SCHOOL UNION.

A NATIONAL Institution for promoting the formation of Sabbath Schools was formed in Philadelphia on the evening of May 25th; when the Philadelphia Sunday and Adult School Union transferred their property to it. A resolution also passed to publish a monthly magazine devoted to the cause of Sabbath Schools.

AMERICAN SOCIETY FOR PROMOTING THE CIVILIZATION OF THE INDIANS.

First Annual Report.

THE formation of this Society, the nature of it, and its precise objects, were stated at p. 93 of our 18th volume. The first annual Report was made to the Society on the 6th of February last, and has since been published; with an Appendix, containing letters from officers of the Society, a brief history of the Muhheakunnuk Indians, communications respecting the languages of several Indian nations, &c. We have room but for a single extract from the Report.

This Society was formed at the seat, and under the eye and auspices of the general Government of our country; with the knowledge and sanction of its principal officers. Its specific object is stated in the Preamble of its Constitution; it is, to give "aid and support to those whose office requires, that they take the lead in accomplishing the work" of civilizing the Indians. Its members come forward in their appropriate character, not to assume the place, or to fulfil the duties of the Government, as some have apprehended; but as *helpers*, to do what they can, and what it *belongs to them to do, as good citizens*, to facilitate the operations of the Government, and of all those wise associations, which have been formed by different denominations of Christians, for attaining the desired object. If it be the grand design of the Society "to secure to the Indians instruction in all branches of knowledge suited to their capacities and condition," this too is the grand design of the national Government, and the Society does but co-operate in its proper sphere and character, in the accomplishment of it. If the Society, as means to the proposed end, proceed "to ascertain the character and strength of the moral and intellectual powers of Indians, their dispositions to receive instruction," and to do all the other things specified in the second article of their Constitution, all is to aid and support the Government in "accomplishing its grand object, the Civilization of the Indians." In this great and

splendid work, there is labor enough for all individuals and bodies of men in the nation to perform; and all can proceed, and are under imperious obligations, in their respective spheres, to move together, in all their combined strength, without collision or interference. All this is practicable, and is obviously the duty of the nation.

PRESBYTERIAN EDUCATION SOCIETY.

Sixth Anniversary.

THE sixth Anniversary of this Society was held in the Brick Church, New York, on Thursday evening, May 13; the Hon. De Witt Clinton, President of the Society in the chair. The Annual Report was read by Mr. S. E. Morse; and Addresses delivered by the President; Rev. Mr. Knott, of Galway, N. Y.; Rev. Mr. Henry of Cranberry, N. J.; Rev. Mr. Peters, of Vermont; Rev. Professor Monteith, of Hamilton College; Rev. Dr. Rice, of Virginia; and Rev. Dr. Griffin, of Williams College, Mass.

Proceedings of the Last Year.

Respecting these we make a single extract from the Report:

From the preceding details it will be perceived, that of the Executive committees and Auxiliary Societies connected with the Board, sixteen have transmitted their reports, and that they have had under their charge the last year, eighty-six young men in different stages of their education. If we allow to those committees and auxiliary societies whose reports have not come to hand, the same number of beneficiaries as were mentioned in their latest communications, the result will be that this Society, in all its branches, has had under its care in the course of the year, one hundred and three young men preparing for the gospel ministry. The number mentioned in our last report was one hundred and two.

UNITED DOMESTIC MISSIONARY SOCIETY.

Second Anniversary.

THIS Society held its second annual meeting in the Brick Church, New-York city, on the 14th of May. Rev. Mr. Bruen read the annual Report. Addresses were delivered by Rev. Mr. Cuyler, of Poughkeepsie, Rev. Dr. Rice, of Virginia, Rev. Mr. Knox and Rev. Mr. Cox, of New York. A hymn in the Tuscarora language was sung by the natives of that tribe then in the city, and a collection of 130 dollars taken up.

FEMALE JEWS' SOCIETY OF BOSTON AND VICINITY.

Eighth Anniversary.

THE eighth annual meeting of this Society was held in the month of May. The receipts

for the last year were \$997 86. The permanent fund of the Society amounts to \$1620; and their disposable fund to \$1230.

The Society is waiting for a suitable missionary to be sent to the Jews around the Mediterranean, under the direction of the American Board of Foreign Missions.

REVIVALS OF RELIGION.

During the past year, there have been some very special revivals. Many of our churches have been greatly refreshed. Seasons of peculiar sweetness have been enjoyed by some churches who are not included in the list of those who have been distinguished as the "highly favored of the Lord," and whose blessings have been so peculiar as to become subjects of general interest to the church.

The special influences of the Spirit have been poured out upon the congregations of Augusta, Schenandoa, and Oneida, in the presbytery of Oneida; upon the first church in Lenox, the second church in Sullivan, and the first church in Pompey, in the presbytery of Onondaga; upon the church of Ellisburg, in the presbytery of St. Lawrence; upon Esperance, the church at Saratoga Springs, Mayfield, Ballston, and Moreau, in the presbytery of Albany. One of the most extensive works of the Spirit that has been known in our country has occurred in Moreau, and has spread with astonishing power through the surrounding country. In its vicinity several hundred persons, it is believed, have been brought to a saving knowledge of the truth. The Lord has turned again and revived his work in the churches of Salem, West Granville, in Kingsbury and Queensbury, in the presbytery of Troy; in Middleton and Forestburgh, in the presbytery of Hudson; in the church in Rutgers Street, in the presbytery of New-York; in the second church in Newark, in Elizabethtown, Patterson, and Bloomfield, in the presbytery of Jersey; in Flemington, in the presbytery of Newton; in one of the churches of Baltimore; in Jefferson College, in the presbytery of Ohio; in Mount Pleasant, New Salem, in the presbytery of Hartford; in Bethel, in the presbytery of Lexington; in Fredericksburgh, in the presbytery of Winchester; in Ripley, in the presbytery of Chillicothe. It is with peculiar pleasure that we have been informed of a powerful revival in Natches, in the presbytery of Mississippi; in Washington, in the presbytery of Orange; and in Mahoning, Derry, and Buffalo, in the presbytery of Northumberland. From those parts of the church where revivals were enjoyed in previous years, we learn that their subjects are generally steadfast and are walking worthy of their profession. The Monthly Concert for Prayer is generally mentioned.

General Assembly's Narrative.

Connecticut.—The Religious Intelligencer says that the revival of religion in Colchester continues. Hopes are entertained with respect to the conversion of more than 200 per-

sons. In Harwinton, a few weeks since, about 150 were regarded as newly converted: 47 of these are heads of families. In Burlington, an adjoining town, 90 are said to have united with the visible church, on the first Sabbath of June. The revival continues in East Hadam, where nearly 300 souls are believed to have passed from death to life, since its commencement. The revival in Danbury is reported to have lost none of its interest. In some other towns are very encouraging appearances.

In other States.—The Waterville Intelligencer of May 19th contains an account of a revival in Sidney, Maine. It commenced at a meeting for fasting and prayer, held by the 2d Baptist Church, in September, 1823. That church had then 51 members: 60 have since been added and the number of converts in the town is computed at about 90. *Mirror.*

There is an extensive revival on the Hudson river, between Lansinburg and Lake Champlain, in the towns of Kingsbury, Queensbury, Moreau, Northumberland, &c. A glorious work of grace has also very recently commenced in Salem, N. Y. More than one hundred have been hopefully brought to the knowledge of the truth in that place, and more than 500 in the other towns named. In White Creek under the labors of Elder Tinkham, a gentle shower of heavenly mercy is now descending. The same precious blessing is also granted in Pownal. *Watchman.*

At Sea.—The letter which follows was addressed to Rev. Sylvester Holmes, of New Bedford, Mass., and is dated May 15th, 1824. It appeared first, we believe, in the Boston Recorder.

SIR,—At your request, I will attempt to give you an account of the recent revival of religion in the ship Commodore Decatur, during a whaling voyage to the Pacific Ocean.

We sailed from New Bedford with a crew of twenty-one men, including officers, amongst whom was not one serious person. But the Lord, by a surprising effort of his power, has reclaimed, we trust, some of us. Nothing worthy of note occurred during our voyage round Cape Horn, until one of our number fell from the main top-mast overboard, and we saw him no more. He left a wife and family.

This circumstance created some seriousness, but in two or three days it was almost forgotten. We put into the Sandwich Islands to repair the ship. On examination we found that the bottom of the vessel was worn through, and but one quarter of an inch of pine board separated us from eternity. At these Islands, a scene of wickedness commenced which my mind shudders to remember; but I soon found it was a prevailing custom for the Europeans and Americans to have such familiar intercourse with the Natives. We sailed from here on a short cruise, and returned, and sailed again in company with

the ship John Adams, belonging to Nantucket. A number of books were borrowed and lent from one vessel to the other. It was at this time I perceived the workings of the Lord upon the mind of Mr. C—. We were still with this exception, insensible to the calls of God, and seemed to glory in wickedness. Our Sabbath was a day of rest, but not of prayer and thanksgiving. We returned again to the Sandwich Islands. I observed that Mr. C— was a constant attendant upon the missionaries, while the rest of us passed away the time in mirth. After leaving the Islands on our return home, Mr. F— had a great deal of conversation with Mr. C—. Thus the attention to religion among us was gradual but increasing. Mr. C. J—, of Dartmouth, steward to the ship, had been some time anxious for the salvation of his soul. He descended into the cabin, but was so much agitated that he returned; again he entered, and again he returned; when he entered a third time, the captain mentioned, that if he had any thing to say he might speak. The young man dropped down on his knees, and poured out his soul in prayer before God and man. About this time we began to have prayer meetings, first in the fore-castle, then in the cabin, and in fair weather, on the quarter deck. These exercises generally consisted in reading a chapter from the Bible, a short prayer, one of Dr. Burder's Village Sermons, singing to the praise of God one or two of Dr. Watts' Psalms or Hymns, in which our captain would lead us, and a short prayer.

Thus God can be worshipped at sea, as well as on shore; and His goodness is not confined to any particular place, but sinners of every nation may if they will, drink the waters of life freely.

There are six of our number who hope that their hearts have been changed, and that they are created anew in Christ Jesus. There

are two remarks that I wish to make, viz.: the effect which our meetings had in suppressing profaneness, which had been carried to a great length on board the ship, and the peace and quietness with which every thing was performed on board. Orders were given and executed without any improper language; and in fact, old things seem to have passed away, and all things to have become new.

Your real friend, JOHN W. MANLEY.

Among the Cherokee Indians.—Mr. Isaac Proctor, an Assistant Missionary of the American Board of Missions, writes from Hightower, that on the 25th of April, 16 Cherokees were admitted to the fellowship of the Christian church; after which 25 of their children were baptized. There were among those received into the church 11 males and 5 females. Three of the females were aged. "There are," says Mr. Proctor, "some more that have not yet come forward. We hope this is only the beginning of the work of the Holy Spirit."—"O what a change," continues he, "in the moral aspect of this place! One year ago this wilderness echoed with the drunkard's song; but now in a peculiar sense has become vocal with songs of praise to the Great Jehovah. There are several hymns in the Cherokee language, which our dear friends sing almost constantly. We sing in Cherokee at night when the school closes.—The Lord is visiting this nation in great mercies. I have witnessed what my weak faith hardly ever dared to expect."

Miscellanies.

EXTRACTS FROM SPEECHES.

WHAT follows is a miscellaneous collection of extracts from speeches delivered at the anniversaries in May last. It seemed to us better to place the extracts together, each under appropriate heads, than to insert them under the notices of the several anniversaries at which they were delivered.

Value of the Scriptures.

It is God's *own* truth, the truth of his *word*, and that *alone*, which he ordinarily blesses as the means by which holiness is attained. There are other truths, which are of high importance in the business and intercourse of life. But they will not produce obedience to the divine commands. Literature may exalt the understanding, it may spread before us the luxuries of fancy, it may cast a brightness over the face of society; but it will never rescue the heart from the dominion of sin.

Science may greatly advance the useful and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds and systems of worlds, with which the heavens are filled.

"But never yet, did philosophic tube,
That brings the planets home into the eye
Of observation, and discovers, else
Not visible, his family of words,
Discover him that rules them."

What philosophical code of ethics has ever been productive of practical godliness? If you would persuade a man to enter upon a course of piety and virtue, you must come to him in the name of the God of heaven. You must deliver him a message from the throne of eternal justice: the rules of life which you propose to him, must be clothed with the authority of the Infinite Lawgiver. Your lessons of duty must carry with them the sanction of eternal retribution.

The *happiness* also which results from the practice of holiness, is to be ascribed to the

influence of revealed truth. There may be a momentary gratification from sensual indulgence—there may be a buoyancy of spirits in the youthful glow of health—there may be a delirious joy in the triumphs of unhallowed ambition. But there can be no substantial peace of mind, which does not arise from obedience to the truth; the foundation on which rests the felicity of heaven

Would you cheer the Christian who is languishing in poverty? open to him the volume in which he can read his title to mansions in the heavens. Would you revive the spirit which affliction has overpowered? spread before it the pages which will cause it to glory in tribulation. Would you sustain the soul which is sinking in death? read the invitations which direct it to look to the eternal God as its refuge.

The same divine word, which pours light and joy into the heart of the humble believer, dispels the darkness which has rested for ages on the nations of the earth. It was this which burst the gloom in which even the Christian world was sunk before the Protestant reformation. It is this which, from that day to the present, has been shedding a brighter and brighter light upon the people who have welcomed its beams. It is this which will triumph over every remaining superstition and error; which will break up the systems of idolatrous worship; which will fill the earth with the knowledge and the glory of God.

This is the true, the infallible, the only standard of religious doctrine. Amidst the endless variety of opinions with which I am surrounded, how am I to fix upon a creed which I may *know* to be right? The discoveries of science will not reveal the secret. The researches and acquirements of literature will not settle the question. The decisions of councils, of synods, of learned expositors, may only serve to confirm me in error. I can have no ground of safety but in appealing to the simple word of God. What I there find, I know to be everlasting truth. What is not to be found there, has no claim to be admitted as a doctrine of religion. It may have a place among the dreams of philosophy. It may serve to give a polish to the weapons of theological combatants. But it does not belong to the armor of Christian faith. If we know and obey what our final Judge has revealed, as the guide of our lives, we may safely be ignorant of the theories and speculations of men.

President Day.

"I am here," says the Asiatic. Yes, the Hindoo is a rational being. So is the African, so is the red man of the west, so is the Ice-lander in his hut of snow, and the inhabitant of every island, and every shore. "I am here," says the contemplative heathen; "but how came I here? I am fearfully and wonderfully made; but who made me? And who created these wonders within, above, and about me? Who spread the earth with verdure? Who bounded the waves of the ocean? What hand lighted up the sun? Who hung the firmament with the countless twinkling worlds that decorate the mantle of night?"

"There is a God, all nature cries;"

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Yet He is invisible—far above, out of sight. What are his attributes? What is his will? Wherewith shall I come before him? With what kind of worship will he be pleased? And above all, can he, and will he save a sinner?

"What shall the dying sinner do,
That seeks relief from all his wo?"

Now, withhold from the benighted inquirer the light of revelation, and who shall answer these most interesting of all questions? Let him go to the priest of his pagan temple. His priest is a lying vanity. Let him address his idol; an idol is nothing in the world. From all that is created, there is no voice, nor any that regard, nor any that answer him. Let him retire to the sanctuary of his own soul, and call into action the mightiest powers of the human mind, and endeavor by searching to find out God. Reason cannot climb the topless throne. Imagination cannot soar so high. The understanding surrounded by infirmities, returns baffled from the search. The heart, panting for repose, wastes itself by its own eager activity, only to languish in despair. With all the wisdom of the schools, therefore, and all the light that nature can give, the poor heathen must go down to the grave, doubting. Not a gleam of hope, not a ray of light breaks in from eternity. But give that heathen a Bible, and how changed is his condition! By this you teach him his origin, his destiny, his duty, and his happiness. You give him the most important of all information. You spread before him the most sublime hopes. You put within his reach sources of joy, that is unspeakable and full of glory!

O! Sir, did I hold in one hand a diamond with which I might purchase the world, and in the other a Bible, and could I catch a single glance at the things which are unseen and eternal, that glance would constrain me to cast away the one as dross, while I would carry the other to the sick man's chamber, or the couch of the dying, or to the dark dwelling of some heathen, (I care not where he dwells,) and there would I spread before him a treasure, which, with the blessing of God, is sufficient to save a soul from death, and cover a multitude of sins.

Rev. Mr. Peters.

To the Bible we owe the preservation, the revival, the encouragement of learning. The Bible would have been universally *respected* had not this been *forgotten*.—Infidel philosophers ambitious of distinction, have rejected the Bible and set up themselves as the source of illumination; and unfortunately too many have paid them the homage of credence and confidence. The effect has been enjoyed, but the cause has not been sought. But, Sir, is it not a fact that infidels in common with Christians are indebted to the Bible for much of the learning and information which distinguish the age? If so, then the Bible demands from them a tribute of gratitude, and *they* are under equal obligation with *us*, to promote its circulation. To the Bible we owe the preservation of the Greek and Latin languages, and the books which were written in them. The Septuagint is the manifest cause of transmitting a knowledge of the Greek, and the

Latin translations of the Bible prevented the loss of that elegant language. The writings of Josephus were carefully examined, being in part, a history of that very time in which Christianity took its rise, and being found to corroborate some of the Gospel narrations, were guarded with the utmost care and vigilance. The New Testament having been written in Greek, was a means of bringing that into daily use, for whoever would know the doctrines it contained, must also know the language in which they were stated.

As to the Hebrew, the single fact of the Bible's having been written in it is perhaps, the only cause of its existence at present, any where upon the face of the earth. Whoever reflects upon the history of the Jews, their numerous captivities—their frequent dispersions—their banishments to every part of the world—their consequent mixtures with nations of other tongues, must perceive that the Bible is the most probable means of its preservation—must consider it a singular incident, that notwithstanding the ravages of time, and the numerous revolutions of states and kingdoms, that language remains pure to the present day.

To an age which has very properly been called an "age of darkness," to an age of violence, when every thing valuable was menaced with destruction, we are to trace the origin of Abbeys, Monks and Monasteries. A few men fled to lonely cells to give themselves wholly to study and devotion. In these solitary places, their books were collected; here only for a time, the lamp of science shone. And though monachism for many reasons deserves our censure, and by an unrighteous policy, defeated at last its first designs—yet we are obliged to confess, that it has transmitted the knowledge of many important events which happened in later times, and handed down to our day the learning of antiquity. This, however, was but a secondary cause—the Bible was at the bottom of it; and had not the Bible existed, a monk had not been cloistered.

Then the progress of science was exceedingly slow—oral communication was almost the only method of instruction. Some would have made an effort to enlighten the world, but wanted courage to resist the opposition of the times in which they lived. Others, too much like Alexander, who was angry at Aristotle for making known the secrets of science, were satisfied with the prevailing ignorance, as it secured to them an unbounded influence.

Manuscripts were scarce; and from the time and labor requisite to transcribe them were likely to be so—the paucity of their number enhanced their value, and consequently hindered the advancement of science among the people in general.—Christ has indeed said that he was "the light of the world," but "gross darkness still covered the earth." But, Sir, it was since the incarnation, and where the Bible was known, that the art of printing was discovered. What influence the Bible exerted upon, or what connexion it had with that invention, is unknown; but surely, the invention has such a manifest bearing upon the accomplishment of the Al-

mighty's purposes, that one cannot but conjecture that some how or other it had an important influence.

How admirable is the progress of the divine administration! The time had arrived for the reduction of the papal power and the eyes of the world to be opened. But for some method more expeditious than that of writing, to scatter the sentiments of Luther, ages would have been requisite for their dissemination. But, typography, recently invented, gave them a ready, a rapid and extensive circulation—and the powerful hold which they took of the minds of men, produced the Reformation. Since that time learning has been transferred from private places to more public schools and colleges. Books without end have been multiplied, and science and literature have been making prodigious advancement; and when you look abroad and calculate the number of literary institutions—when you witness the knowledge and information which are disseminated through all orders of society, and are led to inquire what mighty cause has produced these grand events, your answer is, *the Bible*—and should you, elated with the view of this state of things, inquire what means are requisite to its continuation—your answer is again, *the Bible*.—The Bible has put the intellectual world in motion—and the Bible will keep it in motion. And surely, Sir, if Theuth among the Egyptians, and Hermes among the Greeks, obtained divine honors for their invention of letters, can language express the gratitude we owe the Bible, which has transmitted to modern times the sentiments and learning of past generations, and communicated to man the ideas of God? And if the Bible afford the best security of obedience to human laws—to civil liberty—and learning, then, surely, the cause of the Bible is the cause of humanity; for this is concerned in every effort to remove the misery and promote the happiness of mankind. Let us then send the Bible abroad—and in conformity with the principles of this institution, I will add "without note or comment."—*Its cardinal truths are easy of apprehension.* It is only to read to understand. "The way-faring man though a fool need not err therein." *Rev. Mr. Brown.*

Men dwelling together, and coming in immediate contact in all the interesting concerns of life, are constantly affected by the temper, the disposition, the practices, the example, the vices, and the whole deportment of each other. Avarice, ingratitude, unkindness, jealousy, cruelty, fraud, malignity, revenge, and selfishness, in their varied and innumerable forms, spread desolation far and wide, and fill the abode of men with wretchedness and misery. What book but the Bible furnishes the means of prevention of these evils? Where else is the balm for these wounds—the remedy for these plagues?

Its commands and lessons of instruction, its promises and threatenings, its examples and assurances, are addressed to men with an energy becoming their importance, and with endlessly diversified entreaty and persuasion.

Its commands, unlike those of any human government, come to us with a "Thus saith

the Lord,"—with a "Verily, verily, I say unto you." They are the dictates of truth, justice, and boundless benevolence, under the guidance of infinite wisdom, and suited to men in every condition. They are designed to reach the heart, and thus to regulate the seat of the affections, and the motives of action. They deal with thoughts, intents and purposes. Duties are thus enjoined which no human tribunal ever attempted to enforce. Courtesy, kindness, gratitude, temperance in its most enlarged sense; order, discretion, industry, filial and parental affection, forgiveness of injuries, humility, and charity, are all far beyond the reach of legislative enactment; but in the Bible, they are recommended in the most happy manner, and commanded by infinite authority. How much do the opposite propensities and vices annoy and distress—what pain and anguish do they create—what shipwreck of human happiness do they make—the peace of how many millions have they slain!

Its instructions concern that almost infinite variety of conduct in men which is exhibited in all the relations they sustain: citizens and subjects, masters and servants, parents, guardians, and children, husbands and wives, nobles, judges, governors and kings, are alike addressed, counselled, and warned. Their duties and their influence on others, their means of doing good, and their responsibility, are pointed out with such clearness, that to hear, to regard, and to obey, seem perfectly easy, and disobedience wholly inexcusable.

Hon. Mr. Daggett.

Commentaries on the Scriptures.

Should not the Scriptures, however, be accompanied with notes and comments? So far as commentators enable us to understand what we read, we may be grateful for their aid. But we are not to look for improvements on a revelation from heaven. The volume of immutable truth is not to be wrought into a more perfect form by metaphysical refinement. It will not be in a higher degree, the wisdom of God, and the power of God to salvation, when translated into the technical language of modern theological systems. There is no sectarian alchemy, which can convert it into a purer and more precious treasure. It does not yield to the rude hand which would tear the veil from its mysteries. The waters of life will not flow, with a more healing efficacy, by being mingled with the turbid streams which human ingenuity has put in motion.

In the sciences, and in the arts of life, we may look for discoveries. But the advances which are yet to be made, in the knowledge of God and his kingdom, must consist, in coming nearer and nearer to the revelation, which he has made of himself. This is brought to us indeed, in the language of men. Its brightness may be obscured by the medium through which it is communicated; but a more complete exhibition of religious truth is not to be expected on the earth. To those who are admitted to learn the language of heaven, a more perfect revelation will undoubtedly be made. Mysteries which have been hid for ages, will be unfolded to

the enraptured view of the redeemed. But, till the visions of futurity open upon us, we must rest satisfied with what is already revealed.

President Day.

On the Distribution of the Scriptures.

Is it necessary to distribute the scriptures? May not every one be left to procure them for himself? The records of this Society will abundantly show, what has been the consequence of leaving this supply to be furnished without combined and vigorous efforts. The man, who is not already possessed of the Scriptures, has formed no just estimate of their value. In the absence of the sacred volume, he has lost all relish for its contents. If you would reclaim the profligate sensualist, you must not merely render it possible for him to purchase a Bible; you must carry it and place it in his hands. If you would rouse to reflection the thoughtless mariner, you must see that he has it with him, as he rides upon the surges of the deep. If you would wish the rays of heavenly light to pierce the dark forests of the west; your labors of benevolence must remove the obstructions, which prevent its admission. If you would convert the idolatrous Hindoo, you must read to him in the shade in which he reposes, the commands of the Most High God. What else can overthrow the systems of superstition, which have been gathering strength for ages, till they are almost as immovably fixed as the foundations of the hills?

What we do, Sir, for the distribution of the Scriptures to the present generation, must be speedily done. They are rapidly passing beyond the reach of our efforts. If the infatuated votary of pleasure is not quickly reclaimed, by the influence of truth; he will go down to death, his steps will take hold on hell. If the bible is not soon in the hands of the wanderer on our western borders, he will never open his eyes on its life-giving pages. If the light of revelation does not soon shine upon the nations of paganism, the shadows of death will overspread them. They and we shall have gone to the generation of our fathers.

Pres. Day.

Suppose we succeed in distributing the Bible to every individual of our race, so that all shall read it in their own tongue wherein they were born, what shall we have accomplished by this universal diffusion of the Scriptures? Why, Sir, we shall have put into the hand of every child of man, an epistle from his Creator, filled with the most important instruction, able to make him wise unto eternal life. We shall have poured a flood of light upon the human mind, and scattered the treasures of heaven over the face of the globe. We give to all men what angels love, and what makes angels happy; it is what, with the blessing of God, will make all men happy.

Rev. Mr. Peters.

Let us send the Bible abroad—"an excellent spirit is in it." It resolves our doubts, removes our fears, promotes our joys.

Let us send the Bible abroad—a divine power attends it. Bearing the characters of simplicity and majesty, all opposition falls

before it. The one excites men to admire it—the other revere it. Pagan temples tremble as it approaches—*man-made* gods are confounded—the horrid rites of infanticide and human immolation abolished, and hosannas shouted to the living and true God.

Let us send the Bible abroad—the *Lord of all approves it*; and those who engage in it “with pure hearts fervently,” shall hereafter “shine as the brightness of the firmament, and as the stars for ever and ever.”

Rev. Mr. Brown.

Co-operation of Different Denominations.

Among the circumstances connected with the organization and progress of this Institution, the union and fraternal co-operation of Christians of different denominations, is one of no trifling import. Reference has been frequently and eloquently had to this fact, upon occasions like the present; and I deem it a most exalted privilege to be permitted again to mention it, in terms of the purest, the loftiest approbation. No sacrifice of religious feeling, no abandonment of honest sentiment, no merging of conscientious scruples in the fashionable vortex of expediency, is the price of our fellowship in this good work. We have combined our energies and resources, and have come up to the help of the Lord against the mighty, upon Bible principles; and just in proportion to the reception of Bible truth into our hearts, in all its unsophisticated and uncommented parity, shall be the holy permanency of our union and the unyielding activity of our benevolence. *The one business* of the Board has been to disseminate the Holy Scriptures, which are able to make men wise unto salvation, through faith which is in Christ Jesus; and our united fervent prayer, is embodied in the language of the Psalmist—“Oh God! send out thy light and thy truth. Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.”

Rev. Mr. Cone.

Need of Systematic and Energetic Effort.

The following paragraph is recommended to the careful attention of clergymen and churches.

The system of charitable education must be pushed far beyond any point which seems yet to be set up in our imagination. A new era in respect to this object has indeed opened on the American Church within a few years, but we have only begun our course. Our plans must be greatly enlarged and our exertions many times doubled before we shall meet the wants of the world or even the necessities of our own country. I hope in God that we shall enter on a system of more extensive and earnest solicitation, connected with other organized measures to rouse and sustain the public feeling. Our brethren on the other side of the water manage matters in these respects far better than we do. They are in

the habit of sending out ministers of respectable standing to preach and take up collections through extensive circuits, and sometimes to labor in particular districts with a view of preparing them for the future formation of auxiliaries. One society, under the pressure of circumstances, has been known to employ fifteen or twenty ministers at once. Another has fifty or sixty sermons and collections near the time and place of its annual meeting. A third has anniversaries for its auxiliaries and associations, and appoints several respectable clergymen in connexion generally with one of the secretaries, to attend the anniversary of each auxiliary. These spend several days, including one Sabbath, in preaching and taking up collections in a circuit of ten or fifteen miles around the place of meeting, and in attending the anniversaries of the associations; and when they have thus prepared the public mind for a great meeting in the centre, it takes place with prodigious effect. Through these various and continued exertions, made by the ministers of Christ without shrinking from the labor or the self-denial, the public spirit does not flag after the first excitement is over, but is kept up and enlightened and reduced to a system and a habit. By these means, in addition to their well assorted and able publications, and their system of collectors, (both, measures of astonishing efficiency,) the societies on the single island of Great Britain annually raise and expend a million and a half of dollars. Surely we have not yet begun. We have done nothing in comparison with this even in proportion to our means. We must own an inferiority as mortifying as it is guilty. O my country! will you never awake? Must we continue to see your ministers fastened to their home, your churches unwilling to spare them for a month, your merchants and farmers and mechanics, each engrossed in his own concerns? O for some wind from heaven to dissolve this love of ease and of self, and to make America feel that a Savior died for her.

Rev. Dr. Griffin.

Salutary influence of Benevolent Institutions.

There is an effect produced by the operations of Auxiliary Societies, and Bible Associations, which cannot be contemplated without the most lively satisfaction. Every man who engages in them, however humble the sphere of his labors, is thereby excited to form purposes of a high and lofty character: he aspires to be a *benefactor*. No greater good can be done to a man in this world, than to awaken in him a desire, and lead him to cherish a purpose like this. But the good which is done, is of the highest kind—is *known* to be of the highest kind. The humble and obscure, who exert themselves, to distribute the Bible in their little neighborhoods, design to give what they believe to be the greatest of all gifts; to bestow the unsearchable riches of Christ. And while they are blest, and elevated, by forming and cherishing such purposes; they communicate that, which excites others to the same noble work. They give a book which does more to promote human improvement than all other books.

I do but repeat common remarks, when I say that the Bible contains more important history, higher eloquence, deeper pathos—nay, Sir, I need not go farther in particulars familiar to every mind; but shall include all in a general remark, that the Bible communicates a mightier impulse to the human understanding, and gives a wider range to human thoughts—than all other books in the world. But it not only promotes intellectual improvement: it also awakens the deepest moral feeling that can be awakened in the human heart. The cord that vibrates there, is touched by the finger of heaven; and the tone which is heard is in unison with the music of heaven: it breathes the spirit of heaven. At this touch man is wakened up from his sleep of death; raised above all that is sordid and selfish; and while he tends upwards, he reaches out his arms of love, and endeavors to draw others upward with him.

Hence it is, that while out of the pale of the Christian church, *the progress of Society* is unknown, and the phrase unintelligible, the idea is perfectly familiar with us, and the thing palpable. I do not here speak of the great improvements, and splendid discoveries, by which the most powerful agents in the material world are subdued into a subserviency to man's interest and pleasure—but of the growing strength of moral feeling, and its increasing power in the world. The time is coming when, instead of brute force, it will govern the world. This progress you chiefly owe to Christianity; to the distribution of the Bible. In the great machinery by which this improvement is made, this elevation given to society in general, our Auxiliaries may be likened to thousands of props and levers, by which the moral world is raised, and still raised towards heaven. They surely then deserve our thanks, and the thanks of all who love our race.

But once more, Sir, and I shall have done. Our Auxiliaries deserve gratitude for a reason which will appear important to every patriot as well as every Christian. The influence of local feelings and interests is great, is deeply felt, and much dreaded. Unprincipled politicians and the votaries of a *run-mad* worldly ambition, will not hesitate to make use of feelings such as these, for the accomplishment of their purposes. They will not be ashamed to debase their countrymen for their own exaltation. Now amidst these elements of division and disorder, what shall bind together all parts of this great nation, and keep us united? Much, Sir, very much may be expected from the Bible Society; and that by an influence, to which no man can object. When I contemplate this Institution, having its seat in this great commercial metropolis, it appears to me as though the genius of Christian charity had her place here, and was stretching out her arms of love to embrace and hold together all parts of our common country. And the Auxiliary associations form the cords, by which she binds us together and makes us fast. It is true that a feeble Auxiliary in Vermont is, in itself, a small thing; an Auxiliary in Virginia is in itself a small thing; and can possess very little force. But, Sir, as it is by thousands of

minute filaments, that the cable is formed by which the ship of war, even in a tempest, is held to her moorings; so it is by the hundreds of Auxiliaries which every state in our nation is producing, that *that cord of love* is to be formed, which, by the agency of this Society, being wound round this whole country from Maine to Missouri, will bind all its parts in firm concord.

Rev. Dr. Rice.

Advantages of the present age for Action.

If there be a time for every purpose under the sun, surely the present age is the time for action; it is an age, the circumstances of which suggest and encourage enterprises of the noblest kind. Two or three hundred years ago, the things which we see, could not have been thought of. The geography of the world, and the history and condition of men, were so little known, the facilities of intercourse between the nations were so few, and the means of diffusing intelligence through the medium of the press were so poorly understood, that the man who had then even suggested the possibility, by any human means, of multiplying the copies of a single book to an extent sufficient to supply every individual of the human family, and in every language under heaven, would have been counted an enthusiast. But since that time, Sir, the world has been explored; the history of human society enlarged and authenticated; books have been multiplied to an amazing extent; an incalculable number of public journals and gazettes, by bringing the story of man to the door of every dwelling, have greatly enlightened the public mind. Never did the inquirer after truth stand at the confluence of so many streams of knowledge as at the present day. Never did the Christian enjoy so many advantages for knowing what the Lord would have him to do. In a former age we might have pleaded ignorance in apology for inactivity: but in such an age as this, to be idle is to resist the claims of the world, the voice of conscience, and the command of God. It is the very age in which God has plainly designed to call forth individual exertions, and to combine the efforts of nations; it is, above all others, the age which calls for the most extended associations to publish salvation.

Rev. Mr. Peters.

Importance of Societies for educating men for the Ministry.

The experience of mankind evinces that religion is essential to cement society and to promote good government: and in reference to a future state, it determines our destinies for ever. The influence of religion must be co-extensive with the number and character of its ministers. An able and pious clergy will produce a moral and religious people. And in proportion to a deficiency in the number and a failure in the qualifications of the ministers, in that ratio will the morals of the people be affected and the interests of the community impaired.

In this State, [New-York.] the functionaries of religion are constitutionally interdicted from office, and in most of the states they are

practically proscribed. And it is well known that the emoluments of the sacerdotal office furnish no allurements to cupidity. The sons of the great and the powerful, of the opulent and the ambitious will seek the road to civil distinction or wealth through other professions; and it thus unfortunately happens that those most able to bestow the blessings of education on their children, are not the most willing that they should devote themselves to the ministrations of religion. This defect must be supplied, this evil must be remedied by gratuitous education. And with this view institutions like the present, which cherish merit without any regard to the factitious distinctions of society; which rescue poverty from privation, and elevate humility above depression, and which appreciate talent and virtue in the abstract without any connexion with the endowments of fortune or political distinction, are calculated to enlist in the cause of religion, men of gigantic minds and wonderful energy. In the dark abodes of poverty, and in the sequestered shades of obscurity, genius often exhibits its powers, and the virtues of a saint and a martyr are frequently cherished with holy enthusiasm. Cultivation and patronage must unite in drawing forth these latent and dormant energies, and in enlisting them in the service of mankind.

Hon. De Witt Clinton.

Value of a well educated Ministry.

It is in vain to contend that the functions of a Christian minister can be successfully performed without education. The apostles of Christ were, at first, men without the benefits of literature, but they were armed with the gift of tongues, the power of miracles, and the visitations of the Holy Ghost. But besides these preternatural endowments, all the learning and philosophy of the ancients were united in St. Paul, who was called into the Christian church by a miraculous interposition. His writings display the most powerful talent, and he has even condescended to refer to some of the great classical authors of antiquity. His eloquence was of Demosthenian energy; and to his intellectual cultivation must be ascribed, to a certain extent, the vast consequences that resulted from his labors in the cause of Christianity.

An able divine ought to understand the original languages in which the inspired writers promulgated our religion. And it would be well if he extended his acquisitions to the other radical languages of the eastern hemisphere. His acquaintance with literature and science ought to be extensive and profound: and he should be deeply read in moral philosophy, metaphysics, and theology. He should also be master of all the points of polemic discussion, and be prepared not only to defend Christianity against the assaults of skepticism and infidelity, but to vindicate his particular creed against the objections of opposing sects. In order to attain this intellectual eminence, so becoming an ambassador of heaven and a minister of the most high God, he must pass through all the seminaries of education, from the rudimental school to the university, and

devote year after year to the attainment of pulpit eloquence and the acquisition of theological knowledge.

The aspect of the world is replete with wonderful indications. Within the memory and observation of many of us, the most extraordinary events, from the American revolution to the present period, have occurred. A new power, unknown to the ancients, has risen up to direct the energies and to superintend the destinies of mankind. Its authority is unlimited, its progress irresistible, and its force irrepressible. It derives its existence from the lights of Christianity, the invention of printing, and the diffusion of education. It governs the monarch on the throne as well as the peasant in the cottage. Need I say—the power of public opinion—which influences all the operations, and is felt in all the ramifications of society.

This power, in order to be beneficial, ought to be predicated on just and proper grounds. It ought to be directed by piety and knowledge. Monitorial education, Sunday schools and Bible Societies are the great levers which must raise public opinion to its proper elevation: and when reinforced and impelled into activity, by the ministrations of a virtuous and enlightened clergy, then the cause of liberty, order, and good government will be established on a firm basis, and the prospects of blessedness in another and a better world, will brighten the gloom of seclusion, alleviate the burden of affliction, and solace the hour of death.

ib.

MONTHLY-CONCERT LECTURES.

THE Missionary Discourses, of the intended publication of which we gave some notice at p. 395 of our last volume, have since been issued from the press. They are twenty in number, and treat on a variety of topics of great importance as it respects charitable efforts, especially those of a missionary character. In the first discourse, Mr. Pond proves the work of missions to be a divine institution. This being proved, he infers that it is as binding as any other institution, and that "those churches cannot expect to prosper who wickedly neglect it." In this discourse he refutes very satisfactorily some of the more common and popular objections to foreign missions. The second, entitled "Paul a Missionary to the Heathen," was inserted in our last volume, p. 322, and need not be again noticed. The third reviews the labors of Paul, and shews why he accomplished so much as he did. The reflections, on a review of the subject, are, that "one man is capable of doing much good;" but that, in order to be extensively useful, individuals and churches need the spirit and heart of that Apostle. The fourth discourse considers the comparative advantages and disadvantages of the

primitive Christians, and Christians now, for spreading the Gospel. The Apostles had superior advantages in the gift of tongues, and the power of working miracles; and, so far as it was absolutely necessary, but probably not always, they enjoyed the supernatural influences of the Holy Spirit. "In recounting these superior advantages of the Apostles," says the author, "it deserves however to be remarked, that they are advantages of which *we* stand in but little need." This he proves very well. The superior advantages possessed by Christians now, result from modern improvements in navigation, the art of printing, the protection of government, the number and acquirements of Christian teachers and Christians generally, and the mode of operation at present pursued. Two or three paragraphs near the close of the lecture, we cannot forbear quoting.

Indeed all the advances in science and knowledge which have been made since the days of the Apostles, are, directly or indirectly, so many advantages in the hands of present Christians for promoting the gospel of their Redeemer. These advances, it will not be questioned, have been very great. But it is a well grounded maxim, that "knowledge is *power*;" and it is not more powerful probably in its influence upon any work, than upon that of promoting the gospel. Every step taken in the field of real science is so much gained to the cause of light and truth, and is fitted in some way, either more or less remotely, to subserve the interests of true religion in the world.

The comparison we have here made between the several advantages of the primitive Christians, and those possessed by Christians now, in relation to the work of spreading the gospel, must I think satisfy every impartial mind; that their unparalleled success is not to be accounted for on the ground of their superior advantages: For if in some respects they had an advantage over us; in many others, and those too I venture to say of greater importance, we have a decided advantage over them.

Perhaps it will be urged, in accounting for their successes, that the *Spirit* in a remarkable degree attended their labors. Wherever they went, the Holy Spirit followed them, and rendered their efforts powerful and effectual.—This, doubtless, was the fact; but the question still remains, *Why* did the Holy Spirit follow them? Why did he bless their exertions more signally than ours? God, to be sure, is a sovereign in the distribution of spiritual favors; yet he is not an arbitrary sovereign—and he never acts but in view of reasons. What reason then can be given, why the Holy Spirit should have accompanied and blessed the labors of the primitive Christians, more than the labors of Christians since, except that they were more *prayerful*, more *devoted*, and more *eminently holy*?

The next discourse shews, that the work of extending the Gospel through the world, great as it is, is to be regarded as a privilege, for which the people of God should be thankful, because, among other reasons, "by means of it they may be kept from such things as would injure them;"—from sloth, and from low, unworthy, and sinful pursuits. This great work will moreover tend to excite and strengthen the best and most desirable affections, and to promote the most valuable habits in man as a moral, accountable, immortal being. And what an opportunity does it give the Christian for *letting his light shine*! And how may it augment the moral resources, life, and vigor of the church militant! On these topics the author expatiates in a plain, but intelligent and satisfactory manner. With great good sense he has adapted his mode of reasoning, and style of expression, to the comprehension of the religious community at large. How else would his discourses have been suitable for the Monthly Concert, or indeed for any other common religious assembly? His practical reflections at the close of this discourse, are deserving of careful attention.

(To be continued.)

MISSIONARY GAZETTEER.

WE designed to have apprised our readers some time since, that the Rev. Walter Chapin, of Woodstock, Vermont, is preparing a *Missionary Gazetteer*, with the expectation of publishing it some time next autumn. It will comprise a geographical and historical description of the Protestant Missionary Stations in the world; with an Appendix containing an alphabetical list of Missionaries with reference to their stations, the time of entering, removal or decease. Also a chronological list of the principal benevolent Societies for evangelizing the heathen. We have seen nearly 100 pages of the work, and are of the opinion that it will be highly valued by those who desire to know the moral and religious state and prospects of the world. The volume is expected to contain about 400 pages. When published we shall give it a more particular notice.

ANECDOTE OF GONSALVI.

THE following anecdote contains an important truth; and there are few persons filling important and arduous stations, who may not find it consoling sometimes to think of it.

Cardinal Gonsalvi was suffering under a chronic disease, and consulted three physicians, who declared on being questioned by the sick man, that this disease would be followed by death in a shorter or longer time, according to the manner in which he lived; but they advised him unanimously to give up his office, because in his situation mental agitation would be fatal to him. "If," inquired the Cardinal, "I give myself up to repose, how long, gentlemen, will you guarantee my life?" "Six years," answered the doctors. "And if I continue in office?"—"Three years at most." "Your servant, gentlemen," replied the Cardinal, "I should prefer living two or three years in doing some good, to living six in idleness."

American Board of Foreign Missions.

ANNIVERSARIES.

Palestine Missionary Society.

Composed of individuals residing in Norfolk, Plymouth and Bristol Counties, Massachusetts.

This Society held its third anniversary at the meeting house of the second parish in Randolph, on the 16th ult. At half past 10 A. M. the meeting was opened with prayer by the Rev. Mr. Huntington of North Bridgewater, after which the Minutes of the last annual meeting were read. The Society then attended to the Reports of the Secretary and Treasurer; and three Resolutions were passed—the two first relating to the Reports; the third being as follows; viz.

That the members of this Society consider the object in which they are engaged, as highly interesting and important; and that they now renew their pledge of persevering and increased efforts, that, by the blessing of God, this object may be attained.

The movers and seconders were,—Rev. Daniel Huntington of North Bridgewater, and Mr. Rufus Anderson, Assistant Secretary of the Parent Institution—Rev. Samuel Colburn of Abington, and Henry Hill, Esq. Treasurer of the Parent Institution—Rev. David Brigham of Randolph, and Rev. Richard S. Storrs of Braintree. By some of these gentlemen addresses were made adapted to the occasion.

The meeting was then adjourned to the afternoon, when, in connexion with other customary exercises, a sermon was preached by the Rev. Daniel Thomas of Abington, from Acts xvi, 9, *Come over into Macedonia and help us.* A collection was then taken.

One of the Greek youths from Scio, sent to this country by Mr. Temple, having been present and having excited considerable interest, the Society passed a resolution, which will probably secure a support to one of these promising young strangers, during the course of his education for future usefulness.

The officers of the Society for the present year are:—ELIPHALET LOUD, Esq. Prest.; Rev. A. RICHMOND and Mr. SETH HUNT, V. Prests.; Rev. JONAS PERKINS, Sec.; Dr. EBENEZER ALDEN, Treas.; and Mr. SILAS PAINE, Jr. Auditor.

The next meeting was appointed at the meeting house of the Rev. Jonas Perkins, in Braintree, on the 3d Wednesday in June.

FORMATION OF ASSOCIATIONS.

CONNECTICUT.—Middletown Upper Houses. Ladies' Association. Mrs. J. L. Williams, Pres., Mrs. Samuel Stocking, V. Pres., Mrs. Silas Sage, Sec., Mrs. Thomas Stow, Treas.; six Coll.—Gentlemen's Association. Rev. Joshua L. Williams, Pres., Joseph Wilcox, V. Pres., Israel Russell, Sec., Cornwall Doud Treas., six Collectors. Formed May 5th.

Durham. Ladies' Asso. Mrs. David Smith, Pres., Mrs. Submit Camp and Mrs. Timothy Stone, V. Pres., Mrs. Alice P. Wadsworth, Sec., Mrs. Gurnsey Bates, Treas., six Coll.—Gent. Asso. Rev. David Smith, Pres., Abner Newton, V. Pres., Timothy Stone, Sec., Samuel Curtis, Treas.; six Collectors. Formed, May 21st.

Middletown Lower Houses. Gent. Asso. Rev. John R. Crane, Pres., John R. Watkinson, V. Pres., Richard Rand, Sec., Richard Hubbard, Treas., 17 Coll. Formed May 25th.

Westfield, (cong. soc. in Middletown.) Ladies' Asso. Miss Polly Clark, Pres., Miss Sally Galpin, V. Pres., Miss Maria Roberts, Sec., Mrs. Asa Boardman, Treas., four Coll.—Gent. Asso. Rev. Stephen Hays, Pres., Jedediah Wilcox, V. Pres., Enoch C. Roberts, Sec., Eli Wilcox, Treas.; four Coll. Formed May 26th.

Middlefield, (cong. soc. in Middletown.) Ladies' Asso. Mrs. David Lyman, Pres., Miss Polly Augur, V. Pres., Mrs. William Lyman, Sec., Mrs. Charles Hubbard, Treas.; three Coll.—Gent. Asso. Eli Coe, Esq. Pres., Obed Stow, V. Pres., William Lyman, Sec., Phineas Augur, Treas.; three Coll. Formed May 27th.

Killingworth. Ladies' Asso. Mrs. Philander Parmelee, Pres., Mrs. Jared Buel, V. Pres., Mrs. Nathaniel Wright, Sec., Mrs. George Elliot, Treas.; six Coll.—Gent. Asso. David Dibble, Pres., Nathaniel Wright, V. Pres., David Redfield, Sec., Elias Bushnell, Treas.; six Coll. Formed May 28th.

North Killingworth. Ladies' Asso. Mrs. Asa King, Pres., Mrs. Roswell Hull, V. Pres., Mrs. Dan Lane, Sec., Mrs. Samuel Davis, Treas.; eight Coll.—Gent. Asso. Rev. Asa King, Pres., John Hineckley, V. Pres., Dan Lane, Esq. Sec., Dr. Rufus Turner, Treas., eight Coll. Formed June 8th.

Mr. ANDERSON, the Assistant Secretary of the Board, returned in good health, early in the last month.—At the time this sheet goes to press, Mr. EVARTS is supposed to be on his way from New-York to Boston.

ERRATUM:—In the last number of the Herald, p. 193, the receipts of the American Bible Society should have been stated at \$41,008 44; and its issues of Bibles 31,509, and of Testaments 28,849. The mistakes probably arose from the sources of information.